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ABSTRACT

This book for elementary school teachers presents a rationale for developing a global perspective, providing sample lesson plans and a curriculum resource guide. Chapter 1, "Promoting a Global Perspective in Elementary Education" (Ronald G. Midkiff), uses stories from one teacher's global experiences to offer a rationale for promoting global perspectives in elementary education. Chapter 2, "Nine Practical Lessons" (Elaine Jarchow), presents nine sample lessons written for elementary teachers that illustrate the kinds of lessons teachers might use to infuse global perspectives into their teaching. These lessons include: "Around the World in 80 Minutes" (Tracy Goetz and Kristen Syrett); "Molly's Pilgrim" (Casondra Brewer); "Suho and the White Horse" (Li Jun); "Chin Yu Min and the Ginger Cat" (Lihua Sun); "Arabian Knights: Three Tales" (Julie Watts); "A Folktale from Ghana" (Benjamin Eshun); "International Children's Day in Turkey" (Semra Erkan and Amie Mitchel Beckett); "The Aymara Indian Family" (John W. Pickering); "Using the Internet for Global Communication" (Hugh Barr); and "Battle Poetry" (Ann Walker Korahais). Chapter 3, "Curriculum Resources for Lesson Plans on Global Education" (Liselle Drake and Sarah Pickert), describes a new project designed to help teachers locate lesson plans on the World Wide Web, offers examples of good sites for locating lessons specifically for global education, and lists organizations that publish lessons on global education. (SM)

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Editors:
Elaine Jarchow
Ronald Midkiff
Sarah Pickert

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Practical Lessons to Promote a Global Perspective in Elementary Education

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Preface

This book, designed for elementary school teachers, presents a rationale for developing a global perspective and provides sample lesson plans and a curriculum resource guide. The authors hope to increase the knowledge and skills of elementary teachers so that these same teachers can infuse a global perspective into classroom instruction and increase children's global knowledge.

We begin with a rationale for global education. Ron Midkiff uses stories from his own global journeys to present a rationale for promoting a global perspective in elementary education. He takes us to China, Japan, Kenya, and Mongolia to personalize other cultures and expand our world views.

Our second chapter, organized by Elaine Jarchow, presents 9 sample lessons written for elementary school teachers. Although these lessons are primarily literature based, they are illustrative of the kinds of lessons teachers might use to infuse global perspectives into their teaching. Most of the lessons were written by both international students and U.S. students in graduate education courses and workshops. Each lesson includes objectives, materials, learning experiences, and assessment suggestions.

Finally, Liselle Drake and Sarah Pickert provide an extensive discussion of curriculum resources for lesson plans on global education. The Gateway to Educational Materials, available on the World Wide Web, is just one of these invaluable resources.

We hope that elementary school teachers will experience the joy and satisfaction of infusing global practices into classrooms.

Elaine Jarchow
Ronald Midkiff
Sarah Pickert

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CHAPTER 1
Promoting a Global Perspective in Elementary Education

RONALD G. MIDKIFF

Teachers are asked to include more in the elementary school curriculum than they possibly can. My wife, who has been a first grade teacher for 38 years, tells me that she is asked to include lessons on fire safety, AIDS, nutrition, drugs, fine arts, free enterprise, and sex in addition to the more traditional subjects. I hope you will not look at infusing a global perspective as "just one more thing that I am asked to add to my lessons." Teachers are constantly making choices about curriculum in terms of materials and resources to teach and enrich the traditional subjects. An awareness of the need for a global perspective in the classroom will increase the possibility that teachers will select more of the materials and resources that contain a global perspective as they plan to teach the traditional core. *Infusing* a global perspective into the curriculum is better than *adding* it onto the existing curriculum. If a global perspective is infused into the elementary school curriculum, students will perceive that having a global perspective is a part of the critical core rather than just something that is nice to do if we have time.

My identical twin brother and I, who are both in teacher education, have argued for years about a teacher's philosophical base. I believe that it is critical in teacher preparation to assist the teacher in developing a philosophical base before the teacher is asked to make decisions in curriculum development. My brother believes that a teacher doesn't have to have a full-blown philosophical base before beginning to teach. He believes that a teacher only needs to be pointed in the right philosophical direction and given some instructional materials, and then through proper mentoring, a full-blown philosophical base will evolve with time and experience. Of course we both know that teachers' philosophies are constantly evolving.

This book speaks to both of these positions. I will outline a rather philosophical position for global education in this introduction that will be followed by several exemplary lesson plans on global education. Merry Merryfield in *Preparing Teachers to Teach Global Perspectives: A Handbook for Teacher Educators* (Merryfield, Jarchow, and Pickert, 1997) elaborates on eight elements of a global education:

- Human Beliefs and Values
- Global Systems
- Global Issues and Problems
- Global History
- Cross-Cultural Understanding/Interaction
- Awareness of Human Choices
- Development of Analytical and Evaluative Skills
- Strategies for Participation and Involvement

These elements of a global education are consistent with the philosophical base which I outline below but which I have drawn from my own experiences. To get at a philosophical position for promoting a global perspective, I have drawn from my own experiences over many years. "Storying" is an old instructional method that is becoming popular again for the purpose of passing on universal truths. Here are some of my stories, with the related Merryfield categories noted.

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De-Centralizing the Home Culture

(Merryfield: Development of Analytical and Evaluative Skills)

Several years ago, I had a sabbatical year in Japan teaching Japanese university students and conducting research in teaching English as a foreign language. Months before departing for Japan, I began reading books on Japanese life and cultureùhoping to improve my understanding of how the Japanese view the world and to make easier my adjustment to the Japanese culture. While searching for books about Japanese culture, I ran across several books that had been written by Americans who had lived in Japan and had written about their experiences in the Japanese culture. As I made my way through these books, I came to realize that all three authors were comparing Japanese life and culture to American life and culture. This in and of itself could be helpful, but what these American authors had done (without being aware of it) is set American culture as the ideal and implied that anything that was different from their perception of American culture was crude, uninformed, underdeveloped, dishonest, funny, strange, or quaint. These U.S. authors had made the mistake of thinking of their home culture as being cultural perfection and pointing out, in a condescending way, how the Japanese culture didn't measure up.

Our greatest challenge as teachers who want to promote a global perspective in our students is to de-centralize ourselves and our students from American culture. We must not think of other cultures as inferior, quaint, or underdeveloped because they are not like American culture. I am reminded of the first time I taught in China and asked for a world map. I was surprised to see that the one I was provided didn't have the United States in the middle of the map but rather China. I suppose that every mapmaker would place his home country in the center of a world map. People in every culture are ethnocentric--and to some degree this is as it should be. As we move toward a global society, we must find ways to hold on to our home culture and yet embrace other cultures with understanding, appreciation, and respect.

Valuing All Cultures

(Merryfield: Human Beliefs and Values)

A natural tendency is to try to rank cultures from primitive to highly evolved, or to say that one culture is more advanced than another. We should never study different cultures with this kind of ranking in mind. If each culture is studied objectively from a historic, geographic, economic, linguistic, and social perspective, then we see the complex systems at work within any culture. It would be easy to look at the semi-nomadic Turkana people of Kenya and the Chinese and conclude that the Chinese culture is more advanced. However, when one compares the grammar of the Turkana language with the grammar of the Chinese language, Chinese is less complex (Turkana has no writing system and the Chinese have a very complex one, but the grammatical structure of the Turkana language is much more complex than the Chinese language).

We sometimes think that our American culture and language have the perfect way to designate family relationships. However, as we look at other cultures and languages we recognize that many of them have more elaborate systems for naming family relatives. It very quickly becomes obvious that the English system for family relationships is rather primitive when compared with other cultures. For example, Chinese has different labels not only for aunts and uncles on the mother's side and those on the father's side but also labels for the order in which the aunts and uncles were born into the family. So if a Chinese speaker is speaking of an aunt or uncle, she is specifying whether or not the aunt or uncle is on the mother's or father's side and whether that aunt or uncle is older or younger than her father or mother. Great differences exist among cultures; however, all cultures are very complex in their own way.

Personalizing Other Cultures

(Merryfield: Strategies for Participation and Involvement

Cross-Cultural Understanding/Interaction)

One of the joys of working with international students on my campus is in the way we greet each other. In addition to a warm "Hello! How are you?" we embrace. Even those international students from cultures where public embraces aren't expected soon learn to expect the embrace and often initiate it.

I remember giving our tour guide in Morocco a tip and—much to my surprise—he grabbed me by the shoulders and kissed me on both cheeks. Although there was some awkwardness on my part, I felt pleased that this man felt comfortable enough with this "foreigner" to express gratitude in this very personal embrace which is so different from my tradition.

The word "embrace" in the last sentence of the previous section was carefully selected to use here because in promoting a global perspective we need to move ourselves and our students beyond cultural knowledge and tolerance to a personal caring for the individuals in other cultures and their "personhood." I have used the word personhood as I might have used brotherhood and sisterhood in the past. We need to understand that as human beings on this globe we are all related, and we need to understand more of what global interrelatedness means. How might the following impact on our global society:

- a child with AIDS in Africa,
- an Indian boy making rugs in a toxic chemical environment,
- a Korean businessman selling automobiles in Azerbaijan,
- a Mongolian student using technical equipment given to his university by a Japanese company, and
- a young Chinese couple who can only have one child?

I want to move us beyond "embrace other cultures" to "embrace individuals from other cultures." So, as we introduce other cultures to our students, we need to make sure it is done in the context of individuals from that culture—that we help our students look at the world through the eyes of individuals from other cultures. To help our students look at the world through their eyes, we need to help our students understand how history, geography, economics, politics, demographics, and religion have an impact on a given life experience in a given culture.

De-personalizing the Culture

(Merryfield: Global Systems

Global Issues and Problems

Global History)

Last Christmas my wife and I spent three weeks in Kenya, visiting our daughter, son-in-law, and two grandsons. We traveled over much of Kenya, but spent much of the time in remote Turkana. After returning to campus in Tennessee, a professor who taught a nutrition course "Food and People" asked me to speak to her class on the foods and peoples of Kenya. I was a little taken aback by this request because I didn't think I had much to say to students about this topic. But the instructor wanted me to talk about how history, culture, geography, demography, economics, and politics effect the foods of the Kenyan peoples. Although this topic was one I had never thought about, I began reflecting on my food experiences in Kenya to see if I could draw some conclusions.

I thought of the time we were invited to the home of a woman and her two daughters for Sunday dinner. They lived in a cornfield outside the small mountain town of Kitale. Their windowless, two-room home had been newly built with a few timbers, mud, and cow dung. The dirt floor was swept clean and, for our benefit, a little table and several stools were borrowed and covered with cloths (This woman had worked in the home of westerners living in Kenya and was making some adjustments in her serving of food to accommodate us.) The meal consisted of a stewed chicken, *sekuma* (collard greens), and *ugali* (cornbread mush). This meal is usually served in a bowl and eaten with fingers; however, we were given spoons that the hostess had borrowed from my daughter. Our host spent more money on this one meal than she would spend on her family in several weeks, but in her culture, showing hospitality with food is very important.

Reflecting on this experience for my talk to the Food and People class, I began to look at this experience objectively. Why chicken and not fish? Why cornbread and not wheat bread? Why collards and not broccoli?

Geography, history, and politics played a role. What meat and vegetables can be raised and grown in the mountains of northwest Kenya? What influence did Kenya's past as a once British colony have on foods used? What influence does the economy and religions of the area have on food choice?

In Turkana, a 4-hour drive away from Kitale, but off the mountains into the desert bush, the main diet of the semi-nomadic Turkana tribe is cheese and goat's or camel's milk mixed with animal blood. The geography does not permit growing crops—only grazing of animals on the sparse vegetation of the desert bush. On very special occasions, the Turkana will roast a goat, but because a family's wealth depends on the number of animals the family owns, it is rare for an animal to be slaughtered for food. Once again, reflection led me to look at geography, demography, history, and economics to bring understanding to the traditional foods of the Kenyan desert bush.

While looking at individuals in a given culture as brothers and sisters in a global society, we must also look at cultures from broad historic, geographic, demographic, political, and economic perspectives to get a clearer global perspective. These seemingly opposite actions are not mutually exclusive.

Several years ago I visited the capital city of Mongolia, Ulanbataar and went into the countryside to see some *yerts* (round, portable dwellings of farmers who tended their animals on the rolling grasslands). I walked out from the cluster of *yerts* and onto a hillside where I could see wind blowing the grass for miles and miles—a beautiful sight of autumn harvest grass against the bluest sky I had ever seen! Then I looked down at my feet to see for the first time tiny wildflowers hidden among the yellowing grass. I got down on my hands and knees with a magnifying glass and discovered another beautiful Mongolian world. Because of the short summers and cold winters, these Mongolian wildflowers didn't have time to grow tall and wide. They had to move through their life cycle quickly, and, in doing so, their flower and leaf stems were miniatures of much larger wildflowers I had seen in other parts of the world.

For me to learn more about Mongolia, I had to see not only the vast vistas but also the miniature wildflowers at my feet. I believe this is the way we obtain a better understanding of a culture through the lenses of history, religion, geography, economics, politics (the broad view), and the life experiences of individuals (the close view).

Several years ago I attended a TESOL convention in Los Angeles, and the title of one of the sessions in the program grabbed my attention: "Getting Beyond Piñatas, Sombreros, and Tortillas." In global education, we must go beyond festivals, clothing, and foods. Certainly, these need to be included as we study other cultures—but in the broader context of history, religion, geography, demographics, economics, and politics. The "quaint" surface differences of a culture cease to be "quaint" when seen through the realities of history, religion, geography, economics, and politics. Once the quaintness is removed, it is easier to see the universality of Man (and Woman), and this is where we want take our students—to see the commonality we share as human beings.

Generalizing from a Specific Culture

(Merryfield: Cross-Cultural Understanding/ Interaction Awareness of Human Choices)

Eleven years ago, I led my first team of teachers to China to teach in an oral English workshop for Chinese English teachers. This team of American teachers came from different parts of the United States: the teachers were from the Northwest, Midwest, East, West, and South. Some were from small towns; some from middle size towns; and some from large urban centers. All came from the Christian tradition, but from many different denominations and ranged politically from conservative to liberal. As we left for our 6 weeks of teaching in China, we left all of our support systems behind (family, friends, colleges, churches, clubs, etc.) and became a new support system for each other.

During our first days, team members began complaining about the behavior of other team members. What we soon realized was that the team members, who were culturally alike, were less tolerant of differences among themselves than they were of the differences between the Americans and the Chinese. After the epiphany of perceiving this paradox, the team members became a more cohesive group, more tolerant of differences, and more supportive of each other. What I brought away from this experience was an awareness that this same behavior happens in our multicultural society in the United States. We are not as tolerant of differences among different ethnic groups within the United States as we are of differences between American and other cultures.

What I have just reported is a specific cultural event which led me (and the other team members) to a generalization which brought us to a broader understanding of how cultural understanding can change our behavior—our way of thinking—in a positive way. This is what we want to accomplish with our students—take a specific cultural event and lead them toward a universal truth.

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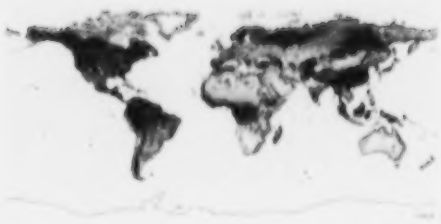
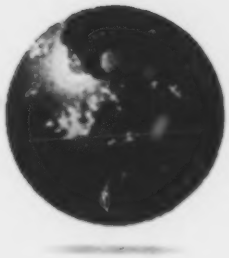


Chapter 2
Nine Practical Lessons

Elaine Jarchow

The following lessons were designed especially for elementary teachers. They were written by teachers and professors of education from the United States, New Zealand, China, Turkey, and Ghana. Each lesson contains a topic, grade level, content area, objectives, global education focus, materials, learning experiences, and evaluation. These lessons will greatly enrich your global classroom.



Lesson 1
Around the World in 80 Minutes

Tracy Goetz
Kristen Syrett

Topic: Exploring cultures through tales

Grade Level: Grade 4

Content Areas: Literature, social studies, language arts, geography

Global Education: Global issues and problems, human belief and values, development, developing evaluative skills

Conceptual Objectives: The students will be able to apply their knowledge of folk literature to analyze the elements of the tales they are assigned as a group. The students will be able to recognize identifying characteristics of a culture by discovering characteristics of the culture illustrated through their assigned tale.

Performance Objectives: The students will cooperate as a group to read a tale and complete a reading guide as well as to locate their country or culture on a map.

Materials: One work of folk literature for each group of four students. The works should be chosen to reflect both the differences and similarities of the cultures. Suggested tales:

- "Susanna and Simon" (African American culture) from *Cut from the Same Cloth: American Women of Myth, Legend, and Tall Tale*, compiled by Robert D. San Souci. New York: Philomel Books, 1993.
- "The Wonderful Pearl" (Vietnam) from *The Woman in the Moon and Other Tales of Forgotten Heroines*, compiled by James Riordan. New York: Dial Books for Young Readers, 1985.
- "The Wise Man's Pillow" (China) from *Tales the People Tell in China*, compiled by Robert Wyndham. New York: Messner, 1974.
- "Shrewd Toadi and Lyzer the Miser" (Poland) from *When Shlemiel Went to Warsaw and Other Stories* by Isaac Bashevis Singer. New York: Farrar, Straus & Giroux, 1958.
- "The Woman in Moon" (Hawaii) from *Hawaiian Myths of Earth, Sea and Sky* compiled by Vivian L. Thompson. Honolulu: University of Hawaii Press, 1988.
- "How Thunder Makes the Lightning" (India) and "How Thunder Got Back into the Sky" (Argentina) from *The Man in the Moon* compiled by Alta Jablow and Carl Withers. New York: Holt, Rinehart & Winston, 1969.

Learning Procedures and Experiences:

- The teacher will present the idea to the students that a characteristic of folktales is that one can learn a great deal about a culture by reading a tale.

- The teacher will ask the class for a definition of *culture*. The teacher will ask the students to raise their hands to contribute their answers and will write down the answers on the board or a large piece of paper as they are provided.

- Once a list of probable identifying features of *culture* is generated, the teacher will ask a student to find the definition of *culture* in a dictionary. The teacher will either write or have the student write the definition on the board.

> ***culture*** (n.) 1. A universal, changing phenomenon shared by a group that decided through a process of interaction what ideas, attitudes, beliefs, and values belong to that group. 2. A set of ideas passed on to the young as a way of teaching the next generation.

- The teacher will ask the students what characteristics of the list they can keep and which ones they can discard. The class will use this list and the actual definition as a reminder of what elements they should be observing in their tales.

- The teacher will explain to the students that they will be divided into groups and asked to read a tale from another culture. The students will be listening for key elements—words and phrases—that indicate something about the culture represented.

- The teacher will then present the name and origin of a folktale along with a précis to pique the children's interest.

- The teacher will tell the children that each group has a tale from different country, but that within the tales there may be commonalities.

- The teacher will instruct the students to complete a reading guide after they have read their tale as a group (see p. 16). The teacher will explain the items on the reading guide and reiterate that although the children are reading the story as a group, each student should have his/her own reading guide complete. In addition to completing the reading guide, the students should work to locate the country or culture represented on an atlas or map.

- The teacher will divide the children into multi-ability groups of four students each and ask them to begin the activity.

- At the completion of the activity, the teacher will collect the students' sheets and explain that the activity will be continued.

Sustaining, Concluding, Extending Activities: The following lesson will entail the children being divided into jigsaw groups to share their discoveries about the tales they read and the cultures represented.

Assessment of Children's Learning: The reading guides will act as accurate determiners of what the children comprehend at this point in the lesson, since each child is to complete a guide and the sections of the guide are very specific. The teacher will also be observing the groups' interactions throughout the lessons.

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Cultures Around the World: A Reading Guide
(Please work with the members of your group to complete the following questions.)

Name of your tale:

Name of author (if provided):

Name of country or group of people:

Main characters:

The problem:

How the characters solve the problem:

What can we learn from the story:

Lesson 2
Molly's Pilgrim:
Reacting to Someone from a Different Culture

Casondra Brewer

Topic: Reacting to someone from a different culture

Grade Level: 4th

Content Area: Social Studies

Objectives:

- As a class, students will decide on rules and strategies appropriate for group interaction.
- Through group discussion, students will realize and respect the perspective of those who are different.
- Students will work in a group situation exhibiting as much or as little independence as they deem necessary.
- As a group, students will pull together an interpretation based on the video *Molly's Pilgrim* and their personal reactions.
- Students will use their own background knowledge to discuss how their experiences relate to Molly's.

Global Education: Cross-cultural understanding, human beliefs and values, strategies for participation and involvement

Overview: Borich (1996) discusses the Indirect Instruction Model as an approach to teaching and learning in which the learning process is inquiry; the result is discovery; and the learning context is a problem. In this model, different strategies are utilized for teaching concepts, patterns, and abstractions. The three concepts of inquiry, discovery, and problem solving are brought together in a special way in this model of teaching and learning. Indirect instruction allows the learner to acquire a behavior, indirectly, by transforming the stimulus material into a meaningful response or behavior. There is rarely a single, best answer when using the indirect instruction model. Instead, the learner is guided to an answer that goes beyond the problem or content presented.

Conversational Discussion Groups is a strategy developed by O'Flahavan (O'Flahavan & Huxtable, 1987; O'Flahavan, 1989) that is intended to create an environment for the discussion of reading selections. The strategy's primary purpose is to facilitate sharing and a balance between peer interaction and expert guidance—and enhance exploration, transmission, and construction of meanings. This strategy is a good replacement for classroom discussions where the teacher's control of the floor and lines of thinking predominate.

This lesson utilizes these two models to allow students to examine how they sometimes react when they meet someone who is different. The students have studied children from different countries and different cultures throughout the school year. The students view the video *Molly's Pilgrim*.

This lesson helps students develop some very important skills such as group interaction, interpretation of feelings, and problem-solving. In addition, this lesson is directed at promoting global awareness in the minds of students. By incorporating global education into the curriculum, children can be prepared to face international issues by having the knowledge, skills, and attitudes to function in a diverse world. Children must learn to recognize and respect different perspectives and realize that different cultures exist not only in the United States, but also throughout the world. Once students are able to accept other cultures, then they can better understand and appreciate their own culture.

Learning Procedures and Experiences: The focus of this lesson is the video *Molly's Pilgrim*. In the video, Molly is a young girl who has recently moved to the United States with her family from Russia. Throughout the story, Molly has to deal with ridicule and negative behavior from other children. Molly begins to question her ideas and feelings about the United States and her search for freedom. Through group interaction, students will answer questions that will help them decide how they will act the next time they meet someone different from them.

Because this lesson focuses on the moral dilemma of how we should treat others, the children should realize that they have opinions on some very important issues. By using the story *Molly's Pilgrim*, students are able to contemplate the larger issues for which there are no easy answers. This lesson could be incorporated into a language arts classroom or even expanded into a thematic unit including all of the content areas.

This lesson should be taught toward the end of a unit on the problems facing immigrants. With this lesson, students will explore their feelings about how the other children's behavior towards Molly affects her and will analyze how they will act the next time they meet someone who is different from them.

The teacher should begin this lesson with the video *Molly's Pilgrim*. After the students have viewed the video, the teacher should introduce and review the following rules and strategies:

Discussion Rules:

- Speak one at a time
- If you say yes/no, state why
- Stay on the subject
- Ask each other questions when someone is quiet
- Let other people talk

Strategies:

- Back up your ideas with examples from the story
- Back up your ideas with examples from your own experiences

Students will be given an opportunity to suggest other rules or strategies that might be added or substituted for those on the list. After everyone is satisfied with the rules, the student responsible for materials for the day will pass around the candy jar. Each student will take a piece of candy. The teacher should remind the students of the candy rule: Do not remove the candy from the wrapper or put it in your mouth before everyone has a piece and instructions have been given. The teacher should explain before the children take the candy that the different colors of candy in the jar will provide the basis for getting into groups. Then, the students can eat the candy.

After the students have divided into groups, the teacher should present three questions to each group. Each group will have the same questions. The first question is, "Have you ever had someone make fun of you and how did it make you feel?" The intent of this question is to have the students discuss how their experi-

ences relate to the selection. The next question is, "How does the other children's behavior towards Molly affect her ideas about the United States and her search for freedom?" The intent of this question is to have the students consider the ideas gleaned from the text. The third and final question is, "Based on what you've seen in the video *Molly's Pilgrim*, and your personal experiences, how will you act the next time you meet someone who is different from you?" The intent of the third question is to have the students pull together an interpretation based on the story and their personal reactions.

Each question will be presented on a different color of construction paper large enough for all members of the group to review. Each group will be allowed to discuss freely without the teacher's input. The teacher will not interact with the groups until asked to do so by the group members.

The lesson will conclude with a debriefing that allows the class to discuss the various responses from the groups. Students reflect on what they have achieved and learned that might help them in the future. Basically, students discuss what they have learned from the story. The class also comes to conclusions on how each group went about getting their answers, how they did, and what they can do to improve next time. The students document their findings from this lesson in their journals.

This lesson is primarily student-directed. The teacher must recognize that different groups of students may be more or less capable of taking control of discussion right away. The teacher may want to initiate the conversational discussions with varying degrees of teacher responsibility.

Materials:

- Television/VCR
- Copy of the video *Molly's Pilgrim*
- Pieces of construction paper with the questions for each group
- Pieces of wrapped candy in different colors

Evaluation Procedures: Because this lesson is more subjective in nature, most of the objectives allow for student judgments and opinions. For example, Objective 1 requires students to give their opinion on rules and strategies appropriate for group interaction. Objectives 2, 3, 4, and 5 allow for student interaction in a group situation. Truly, this lesson is based on personal experiences, inferences, and comparisons. For the evaluation to match the objectives, the teacher should consider group participation, involvement, and behavior toward others.

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Lesson 3
Suho and the White Horse and *Chin Yu Min and the Ginger Cat*

Li Jun and Libua Sun

Topic: Learning about China through a folktale

Reading Level: Grades 4-6

Interest Level: Kindergarten - Grade 6

Content Area: Language arts, social studies

Global Education: global history, global systems

Objectives:

- Learn about Chinese language, culture, history, and geographic location
- Gain some knowledge of the Chinese ethnic groups
- Learn about Chinese folktales and legends and identify themes across cultures

Suho and the White Horse
Li Jun

Summary of the Story: *Suho and the White Horse* (retold by Yuzo Otsuka. New York: The Viking Press, 1981. English translation) is the tragic story of a young shepherd and his white horse. Through the tale, the author dramatizes the legendary creation of the horse-head fiddle which is now a popular musical instrument among the Mongolians.

Background for the Teacher: The Mongolians as a people are one of the five major minorities in China. They have inhabited northern China, outside of the Great Wall, for centuries. The people made their great impact on Chinese history by ruling China in the late 13th century for about 100 years and became part of China ever since. For centuries the Mongolians lived on horseback, dependent on their flocks of sheep and herds of horses. Owing to some historical factors, part of the people became independent and formed their own government in the beginning of this century, which is known to the world as "The People's Republic of Mongolia." The rest of the area and the people remained as part of China, which is now an autonomous region of the People's Republic of China.

The setting of the pictures in the story (the governor's uniform and people's pigtails) indicates that the story took place in Qing Dynasty during which China was ruled by the Manchurians/Manzhu. The pigtail was the symbol of the Manchurians.

Materials and Aids:

- Globe
- A map of China with the nationalities of the people
- A couple of Chinese characters such as 马 (horse), 羊 (sheep), that are relevant to the Mongolian people's life.

Pre-Reading Activities: Show children different countries on the globe. Locate China's position on the globe, making it clearer by showing the map of China. Then, tell the children that today you are going to read them a story from China.

To make the story more meaningful, you might ask students some questions such as, "Do you have a pet?", or "Have you ever had a pet?" "What would you do if someone wanted to take away your pet?" Then you may say, "I am going to tell you a story about a Chinese boy who lost his lovely pony but who made a great contribution to his people."

Post-Reading Activities

Comprehension Questions:

- Who is Suho? *(A Chinese, but also a Mongolian to be more exact.)*
- What did he do everyday? *(He took care of the flock of sheep for his family.)*
- What did he love to do? *(sing)*
- What happened one day when Suho came back late? *(He found a pony.)*
- Did the big wolf kill the white horse? *(No. But the horse was scared.)*
- What did the wolf come for? *(for the sheep)*
- Where did Suho go with his white horse one day? *(He went to a city for a horse race.)*
- Did Suho win the race? *(yes)*
- What happened to Suho and his horse after the race? *(The governor wanted his horse — Suho was beaten black and blue.)*
- What did the governor want to do with the horse one day? *(He wanted to show off in front of his friends.)*
- What happened to the governor when he mounted the horse? *(The horse threw him down on the ground.)*
- Why do you think the horse ran away from the governor and back to Suho? *(Because Suho was his master. Also, it was the point that the horse knew the good and evil.)*
- What was the cause of the white horse's death? *(He lost too much blood.)*
- What did Suho hear one night in his dream? *(His horse was talking to him.)*
- Did Suho do what his horse asked him to do? *(yes)*
- Was Suho pleased with his fiddle? *(yes)*
- What did other herdsmen do after they heard Suho's fiddle performance? *(They made horse-head fiddles like Suho's.)*

Discussion:

- How did the illustrator create the proper atmosphere by using different colors? *(Bright color when things were going well. Red color during the race, and dark color when in sorrow, etc.)*

- Can horses really talk? Why did this one talk?
(No. In Chinese culture, it is believed that everything has a spirit which will still exist when the body dies. This spirit can do good or bad, depending on how it was/is treated.)

- Look at the map of China and find out how many nationalities there are in China.
(56 different peoples)

Chin Yu Min and the Ginger Cat

LIHUA SUN

Summary of the Story: *Chin Yu Min and the Ginger Cat* (Jennifer Armstrong, illustrated by Mary Grandpre, Crown Publishers, Inc., New York, 1993) tells the story of a haughty Chinese widow who befriends a ginger cat and learns to be humble and self-reliant.

Background Information: Kunming is the capital of the Yunnan Province in mainland China. It has a population of about 1.5 million and a history of more than 2,000 years. It is a city famous for its scenic sites, and its natural attractions are highlighted by surrounding hills. Because of its sub-tropical climate and year-round blooming flowers, it is known as a "city of eternal spring." The Yunnan Province is made up of different minority nationalities, and as the pictures in the story indicate that the story took place many years ago, and now China's monetary unit is *yuan*.

Materials and Aids:

- Globe
- A map of China
- The book *Chin Yu Min and the Ginger Cat*

Pre-Reading Activities

- Locate China on the globe, and then locate Kunming in the map of China.
- Ask students what Chinese stories they know.
- Ask students questions such as "Do you have a cat?" "How do you like a cat?" "What do you think a cat can do?"
- Tell students you are going to read them a story called *Chin Yu Min and the Ginger Cat*, a folktale from China.
- Show students the cover of the book and ask them to make predictions about the story.

Post-Reading Activities

Comprehension Questions:

- Who was Chin Yu Min?
(She was the wife of a government official who lived in a village near Kunming, mainland China many years ago.)

- What kind of person was she before her husband died?
(She was very haughty and treated her servants badly.)

- What did her husband's death mean to her?
(It meant the end of her easy life.)

- How did she treat people around her after her husband's death?
(She was suspicious of them cheating her.)

- What kind of financial situation was she in?
(She spent her money and became very poor.)

- How did she deal with the situation?
(She fired her servants and took care of the house by herself to save money.)

- How did she respond to her neighbors' offer of help?
(She refused to accept their help.)

- Why didn't she catch any fish?
(Because of the way she behaved.)

- Why did she ask the ginger cat to live with her?
(Because she wanted the cat to fish for her every day.)

- What did the cat bring her?
(Fish and prosperity.)

- How did she get along with the cat?
(Very well. The cat brought her not only fish, but also good companionship.)

- What was her reaction when the cat asked her: "What would you do if I went away?"
(She panicked and did not want the cat to go away.)

- How did she treat the beggar who came to the door one day?
(She was mean and rude to him.)

- What did she think had happened to the ginger cat when she couldn't find it?
(She thought the cat had left her.)

- How did she feel?
(Desperate.)

- What was her attitude towards her neighbors and the beggars now?
(She begged the neighbors to give her information about the whereabouts of the cat and the beggars to sell their baskets to her.)

- Why was she willing to pay the beggars ten cash for the baskets?
(At first she believed that the ginger cat was worth more than that in fish, but later she came to realize that the cat was worth much more in companionship and warmth.)

- What did she do when she saw a beggar on her way home?
(She was very humble and begged the beggar to give her his basket since she had spent all her money on the baskets.)

- How did she feel when she found the cat asleep in the basket?
(She was very happy and offered to fish for the cat.)

- What was her attitude towards her neighbors now?
(She was humble and invited them to dinner.)

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Questions for Discussion:

- How would you describe Chin Yu Min?
- How did her attitudes toward the ginger cat change?
- How did her attitudes toward her neighbors and beggars change?
- What have you learned about China from this story?
- What have you learned about similarities and differences across cultures?

Evaluation: Ask students to write on the topic, "What have you learned from this story?" Evaluate the answers based on comments about Chinese language and culture, knowledge of ethnic groups, and identification of themes.

Further Reading for the Teacher

Morton, W. Scott. (1982). *China, Its History and Culture*. New York: McGraw-Hill Paperbacks.

Lesson 4
Arabian Nights: Three Tales

Julie Watts

Topic: Learning about culture through literature

Reading Level: Grades 5-6

Interest Level: Kindergarten-Grade 6

Content Area: Geography, social studies, language arts

Objectives for Teaching Arab Culture:

- Students will have a concept of the Arab World geographically.
- Students will have a concept of the Arab World culturally.
- Students will have some knowledge of the composition of the Arab people.
- Students will have some concept of family in the Arab World.
- Students will have some knowledge of Arab folklore.

Global Education: Global history, global issues

Summary of the Story: Three fascinating stories from the famous *Arabian Nights* (Retold by Deborah Nourse Lattimore, Joanna Coller Books, 1995) are: "Aladdin," "Queen of the Serpents," and "Ubar, The Lost City of Brass."

"Aladdin" is the unforgettable tale of the young urchin in ancient Cathay. This young man has a truthful nature. An evil sorcerer enters the city and is intrigued by Aladdin's honesty. He then ensnares Aladdin into his trap to find an ancient lamp containing a Jinn. In the end, Aladdin outwits the strong magic of this evil sorcerer.

"The Queen of the Serpents" is the timeless tale of compassion and knowledge which travels from generation to generation. The young man Hasib encounters a beautiful woman with the body of a snake. From the queen he obtains great wisdom and gives a promise to her in exchange for his release. He is forced to break this promise, and upon seeing the queen again dooms her to death. But through her final wisdom, he saves the life of his sultan.

"Ubar, The Lost City of Brass" tells of a journey across a timeless desert with a camel caravan to find a lost city for centuries and discover the bottles of Solomon, son of David. This tale reveals bravery and wisdom of men, along with the magic of the ancient Jinn.

Background for the Teacher: *Arabian Nights, or The Thousand and One Nights*, is a collection of stories from Persia, Arabia, India, and Egypt, compiled from the 800s AD until it reached its present form, written in Arabic, in the late 1400s. Most of the stories originated as folk tales, anecdotes, or fables that were passed on orally.

The stories in *Arabian Nights* are told by a legendary queen named Scheherazade in a broader frame story. She tells these stories to intrigue the sultan in order to save her life. The scheme is brilliant. After 1001 nights, the sultan relents and decides to let Scheherazade live.

The Arab World and the Middle East are often synonymous. This region is loosely defined by geography and culture, located in southwestern Asia and northeastern Africa. Since ancient times, invaders and traders have crossed this area in search of food, raw materials, manufactured goods, or political power. It is the "cradle of civilization" where the earliest farms, cities, governments, law codes, and alphabets began. Also, four major religions—Judaism, Zoroastrianism, Christianity, and Islam—began here.

There are particular stereotypes of Arabs as desert nomads, Islam as a religion dedicated to war, and Arab women as veiled, oppressed, and ignorant. These stereotypes should be addressed while using *Arabian Nights* as a tool for this process.

Materials & Aids:

- World map
- Maps of the Middle East, both now and ancient
- A lamp such as the ones used in the stories

Pre-Reading Activities:

Discuss with the students the kinds of people that live in the Arab nations, and how they came to be known as Arabs. Discuss some of the stereotypes that are known about the Arabs, and what their importance is to history.

Show the children where the Middle East is on the world map, then show them the same area on the other maps. Ask students to point out some differences between the contemporary Middle East, and ancient Middle East. Point out Cathay on the ancient map, and tell the students that you are going to read them three stories today, the first one is in Cathay. The teacher might show them the lamp and tell them that a lamp like this one is very important to this story.

Before reading the story of *The Queen of the Serpents*, the teacher might ask the students what they think of snakes, and if they know what some terms mean, such as wisdom and knowledge. This will help this story to be more meaningful.

To encourage the students to relate to the final story, the teacher may choose to discuss what a Jinn is again. Also, reiterate the importance of wisdom to the story. Helping the students visualize as the story is read is always encouraged.

Post-Reading Activities:

Comprehension Questions

Aladdin

- Who is Aladdin? *(An urchin, or boy, who is lazy but honest.)*
- How did the sorcerer claim to be related Aladdin? *(He said he was Aladdin's uncle.)*
- What did the sorcerer want Aladdin to do? *(Go down into the cave and get the lamp.)*
- What did Aladdin do that he wasn't supposed to? *(Took some jewels.)*
- Who helped Aladdin win the princess? *(The Jinn.)*

The Queen of the Serpents

- What did Hasib find when he was woodcutting? *(A flagstone with a ringed handle that ended up to be a cistern full of golden honey.)*
- What did Hasib and the Queen of the Serpents do for the 2 years that Hasib was there? *(They told stories to each other.)*
- What promise was Hasib forced to break? *(He bathed at Hamman, the bath house, in his village.)*
- Who kills the Queen of the Serpents? *(The minister told Hasib to do it, but the Queen had told him to make the minister do it.)*
- How many books was Hasib given by his mother? *(Five.)*

Ubar, The Lost City of Brass

- Who is the storyteller, and who is he telling a story about? *(Talib is the storyteller, and he is telling the story of Soloman, son of David.)*
- What does the Caliph hope to find in the bottle? *(A Jinn.)*
- Who goes with Talib to find the lost city? *(Emir Musa the powerful ruler, and Shakir the wise man.)*
- What did Talib rub to show them the way to the Brass City? *(The hand of the horseman of brass.)*
- What did the soldier take that he wasn't supposed to? *(The jewels off of the Queen of Brass.)*

Discussion:

- What was your favorite story? Why?
- How are each of the stories alike? How are they different?
- Which story would you use to explain to someone what Arab people are like? Why?

Evaluation: Note whether the students answer the content questions correctly. Evaluate the discussion questions by relating them to the five objectives. Note whether students use the new knowledge gained in this lesson with future lessons.

Further Reading for Teachers:

Arab World Notebook. (1989). Ed. Audrey Shabbas and Ayaad Al-Qazzaz. Najda: Women Concerned About the Middle East. Berkeley, CA.

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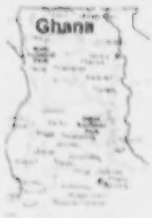

Lesson 5
A Folktale from Ghana

Benjamin A. Eshun

Topic: Studying folktales

Source: Based on a tale from *Akan-Ashanti Folktales*, collected and translated by Robert S. Rattray, Oxford: Clarendon Press, 1930/1969

Reading Level: Grades 4 - 8

Interest Level: Kindergarten - Grade 6

Summary of the Story: This folktale, called, "How it came about that many diseases came among the tribe," is used to dramatize how the tribe of the Akan-Ashanti came to be inflicted with many diseases previously unknown among the people through the ingratitude and deceitful actions of one person, the Spider and the greed of the Sky-god.

Background: Ghana is a country in West Africa bordering the Atlantic Ocean. It has a population of about 18 million and four major groupings of people, the Akan, Ga-Adangme, Ewe, and Mole-Grusi. The Akan people are the largest and constitute about 44 percent of the population. The Ashantis are the largest tribe within the Akan people and their ethnic language is called Asante Twi. Before Ghana (then Gold Coast) became a British colony in 1844, the Ashantis were ruled by their king called the *Asantehene*. He was assisted by divisional chiefs who had direct authority over the people in their traditional areas. The chiefs swore allegiance to the Asantehene. The latter has many regalia made of pure gold. The major item was the golden stool which still exists, and the Asantehene sits on it only during his enstoolment (coronation) and on rare occasions. The stool is believed to have descended from the sky and not displayed publicly. It is the symbol of the Ashanti kingdom and is regarded as sacred. The Asantehene is now only a symbolic traditional ruler of the Ashanti tribe in the Republic of Ghana but still rules on traditional and customary laws of the area. The sister, aunt, or great-aunt of the Asantehene may be the Queenmother. She plays a key role in the appointment of the successor to the Asantehene. The successor must be the son of a sister of the Asantehene and not his wife due to the practice of matrilineal inheritance.

The Ashanti people passed on their history, customs, and morality to the young through storytelling, usually at night with the elders and children of one or more households gathered around an open wood fire in an open space or courtyard. The folktales were called *Anansesem* (Spider stories) or *Nyankonsem* (tales about the Sky-god).

The folktales were concerned with the lives and actions of human beings but the storytellers used the spider and other animals as characters rather than human beings. The main reason for the use of animal names was to conceal the identity of the individuals in the stories (which might have some truth in them) to avoid offending any person(s) dead or alive. Also many of the tales were used as legends to explain to children how things or certain characteristics of human beings and animals came to be what they are today. Other tales were used to reveal the bad behavior of people in the tribe. Thus, the folktales of the Ashantis could be compared to the parables of Jesus in the New Testament. The stories were usually told by elderly people but sometimes younger people with a special gift of eloquence might relate stories they have heard several times over.

The storytime was the only occasion people could laugh at things and situations which were normally regarded as taboo or impolite. For example, people will laugh at a figure in a story who has the deadly disease of *yaws*, or a hunter who strayed into someone's farm and injured his leg in a trap set for animals. The stories

about the spider depicted him (male person) as selfish, greedy, lazy, eccentric, sneaky, wicked, ungrateful, a cheat, a liar, evil-minded, foolish but wise in his own eyes, and so on. Children could laugh at the spider in the story but the moral was that they should not emulate the spider's behavior.

Storytellers always began with a disclaimer, that the stories they were about to relate might be true, and ended with another disclaimer about the sweetness of the stories. The audience were to take what was sweet about the tales and let what was not sweet come back to the storytellers.

Objectives for Teaching Ghanaian Tradition & Culture:

1. Have the notion of Ghana.
2. Have some knowledge of the Akan people of Ghana.
3. Have some knowledge of Akan legends.

Materials & Aids:

1. Globe
2. A map of Ghana showing the tribes of the people.
3. A picture of the *Asantehene* riding in a palanquin.

Pre-Reading Activities:

Show children Africa on the globe. Locate Ghana's position in West Africa, by the nearest longitude and latitude. Ask the children to tell the time difference between their locality and Ghana. Now, tell the children that today you are going to read them a story from Ghana.

To prepare the children for the story, ask them some questions such as "Why do we have hospitals and doctors?" or "What do you do when you are sick?" "What are some of the serious diseases people could have?" "Which diseases kill people the most?" "What would the world be if there were no diseases?" "Why do we have diseases?" Then say, "I am going to tell you a story about the Akan people of Ghana and how they think diseases came about among the people." Tell the children that there is a song in the story but you will only say the words and teach them to repeat the refrain as a response.

Read the following Akan-Ashanti Folktale:

Begin the story with this disclaimer: *We do not really mean, we do not really mean, (that what we are about to say is true.)*

Title: ***How it came about that many diseases came among the tribe.***

Now, there lived Kwaku Ananse, and he went to Nyankonpon, the Sky-god, and said, "Grandsire, take your sheep called Kra Kwame (i.e., the one which you keep to sacrifice to your soul on a Saturday) and let me kill and eat it, that I may go and bring you a beautiful maiden (in exchange)." The Sky-god gave him the sheep, and Ananse (the Spider) set out and returned to his village, and killed the sheep and ate it.

The Spider then went to a certain village—at that village there was not a single male; all were women. Ananse married them all and he and they lived there. One day, a hunter came there. When the hunter left, he went and told the Sky-god, saying, "As for Ananse, that sheep of yours which he received, he has killed it and given to some women to eat and (then) married them." Sky-god said, "Is that true?" The hunter said, "Grandsire, it is the truth."

The Sky-god sent messengers, telling them to go to that village and bring all the women who were there. The messengers went off, met the women, and took them all with the exception of one woman who was ill, and took them to the Sky-god. Ananse said, "You who remain, what can I do with you, you cannot do anything for me?" The sick woman said, "Go and bring me a gourd cup."

Ananse went and brought a gourd cup. She said, "Bathe me and take (the water you have used) and pour it into this gourd." Ananse bathed her body and poured (the water he had used) into the gourd. This woman became very beautiful; there was no woman like her among the tribe. Ananse married that which was already his. Now the hunter came again, and he saw this girl. He went off and reported to the Sky-god, saying, "Ananse has made a fool of you; he brought you the ugly women and has kept the beautiful one."

The Sky-god sent messengers and made them go off there to where the Spider was, to go and bring that woman to him. They delivered this message to Ananse. He said, "Would he not like me as well?" The messengers said, "The Sky-god says we must take the woman to him." Ananse said, "That is she, sitting there; take her away." Now, Ananse went and got the gourd into which all the diseases he had taken from the woman had been poured, and he stretched a skin over the mouth of it, and he stretched a skin over another gourd and gave it to his child Ntikuma, and Ananse beat on (the drum he had made) and sang:

Refrain: Yɔdendɛ dendɛ den,

Yɔdendɛ den.

Aso Ya e!

Refrain

Your eyes are red in vain!

Refrain

You are bandy-armed!

Refrain

Is that Aso Ya!

Refrain

You are knock-kneed!

Refrain

Your nose is a hump on your face!

Refrain

Your feet are (large, as) paddles like those of a slave!

Refrain

Your head is like a cow!

Refrain

Ntikuma *(drummed and sang):*
"Beautiful maiden,
Beautiful maiden!"

And Afudorwedorwe (Belly-like-to-burst) and Nyiwankonfwea (Spindle-shanks) danced. Anene, the crow, ran with speed and told the Sky-god, saying, "Ananse has some dance which is fitting for you but not for the Spider." Immediately the Sky-god sent messengers there to Ananse to go and bring his dance. Ananse said, "This dance of mine, we only act in the harem, and if the Sky-god agrees then I

shall bring it along."

They went and told the Sky-god. He said, "That is nothing, let him bring (it)." Ananse went with (the drums) to the harem, and the Sky-god came and danced, and all his wives danced.

Now, there remained that one who had been sick. When she saw that Ananse had stretched a skin over the gourd in which were all her diseases, because of that, she said she would not dance. And now the Sky-god forced her, and she came; and when she was about to dance, Ananse lifted up the gourd and struck the woman with it, and the diseases scattered (with a sound like), *tese!* That is how syphilis, stomachache, headache, leprosy, guinea-worm, smallpox, yaws, fits, diabetes, madness came among the tribe. Once there was no sickness among mankind, but the Sky-god was the cause of Ananse bringing diseases among the tribe.

This, my story, which I have related, if it be sweet, (or) if it be not sweet, (take some elsewhere), and let some back to me.

Post-Reading Activities:

Questions on the Main Characters

1. Who was the Sky-god? *(A god who lived in the sky. But the storyteller uses it as a symbol or a disguise for the Asantehene, or a Chief of the tribe.)*

2. Who was Ananse? *(He is a man given the animal name, Kwaku Ananse* (the Spider) *and who was a subject of the Sky-god.)*

3. What did Ananse request from the Sky-god? *(A sheep which the Sky-god would use for a sacrifice on a Saturday, the day on which he was born.)*

4. How did the sick woman become more beautiful than the other women in the tribe? *(My mash Ananse bathe her and keep the water he had used in a gourd, and she became very beautiful.)*

5. Who reported Ananse to the Sky-god? Why? *(The hunter did, because he expected to gain the favor of the Sky-god, and if possible a reward. His motive was purely selfish, otherwise he would have talked to Ananse to find out what he did with the sheep and why he has settled down in the strange village.)*

6. Who refused to dance to Ananse's song and drumming? *(The woman who had been sick but was healed when Ananse bathed her.)*

7. Who lived in the Harlem? *(The Sky-god's wives lived there.)*

Questions Requiring Understanding of Actions

8. Why was the Sky-god willing to part with his sheep? *(Because Ananse promised to bring him a beautiful maiden in exchange.)*

9. What did Ananse do wrong against the Sky-god in the story? *(Ananse took the Sky-god's sheep but refused to give the latter the beautiful maiden he promised.)*

10. Did the messengers carry out the Sky-god's order to the letter? Why? *(No, because they thought the sick woman did not befit the Sky-god, and they were afraid of his rage! Only beautiful women deserved to be the Sky-god's wives.)*

11. Why did the hunter report Ananse to the Sky-god the second time? *(Because he thought Ananse had deceived the Sky-god. The hunter did not know that the beautiful woman had once been a very sick and ugly person.)*

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12. Why did the Sky-god invite Ananse to bring his dance along? *(Because he learnt from the crow that Ananse's dance befitted him.)*

13. Where did Ananse say that his dance must be performed? *(In the harem, where only the Sky-god's wives live.)*

14. How did the diseases hidden in Ananse's gourd get scattered? *(Ananse struck the woman who had once been sick with the gourd and broke it.)*

Questions Requiring Interpretation of Actions and Events

15. Did Ananse intend to keep his promise to the Sky-god? Why? *(No, Ananse did not intend to keep his promise, because when he discovered a village with women who were living by themselves he married them all and settled down.)*

16. How did the hunter know that Ananse had gotten the Sky-god's sheep? *(He heard it as news being spread in the village. By the custom of the Ashanti, Ananse would have made his request before the Sky-god seated in the company of his advisers, and some observers at the palace. The advisers and observers might have spread the news, because everything that was said to the chief was for public consumption unless the Sky-god gave audience in camera and the elders swore the oath of secrecy. Listeners of the story would be familiar with the custom so they would assume the hunter heard what Ananse had done.)*

17. Why were all the women willing to marry Ananse? *(There were no other men in the village. The Ashanti tribe practiced polygamy so a wife must agree to share her husband with other women.)*

18. Why did Ananse stretch a skin over the mouth of two gourds? *(Because he and his son Nyankuma could use them as drums to make music.)*

19. Was anyone praised or ridiculed by Ananse's song? *(Yes, the Sky-god was ridiculed by Ananse's song. Ananse said his eyes were red (envious), his nose was a lump (very big and disfigured), his head was like a cow (very big) and so on. But because Ananse mentioned Aso Ya (name for a woman) in the song the Sky-god thought some other person was being ridiculed.)*

20. Why did Ananse release the diseases he had hidden in the gourd? *(He wanted to hurt the Sky-god's feelings, because the latter had taken all his wives including the one who became very beautiful after he had bathed her.)*

21. Why did the Sky-god not send messengers to seek Ananse before the hunter found him? *(He thought that Ananse was still searching for the beautiful maiden that befitted him. Accept any answer which shows the Sky-god trusted Ananse, because of his desire to marry a beautiful maiden.)*

Questions Requiring Evaluation or Discussion

22. Who would you say was the cause of diseases coming among the Ashanti tribe? *(Either the Sky-god was the cause of the diseases because he made Ananse very angry by taking all his wives away, or Ananse was the cause because he was the only one who knew the source of the diseases. The Sky-god's action was a punishment for Ananse not keeping his promise to him.)*

23. How did the storyteller avoid references to any person in a folktale? *(The storyteller substituted animal names for human characters. The Sky-god was used instead of the chief, and the Spider was used in place of a named individual in the village. The hunter was not named and the crow represented another person.)*

24. What was the significance of bathing to rid the sick woman of her diseases? *(The Ashanti believed*

that a person who had contracted a deadly or infectious disease should be cleansed by bathing, even if medication had been used for the cure. The bathing was usually done by a traditional priest (or priestess) but could be carried out according to his or her directions.)

25. How could the Sky-god have prevented the diseases that came among his people? *(He could have called Ananse and demanded that he fulfilled his promise of giving him a beautiful wife, or he could have asked his messengers to explain why they left Ananse with a wife against his orders, or he could have suspected that Ananse had a trick under his sleeve when he said that his dance should be performed only where the women were living, or he could have asked the woman who would not dance to explain why she chose not to dance.)*

26. How did the Sky-god's seizure of Ananse's wives inform us about some cultural practices of the Akan-Ashanti people. *(Traditional or customary laws permitted the chiefs who had been offended personally to seize the properties, children, or wives of the offenders as ransom or had the offenders taken prisoners and serve as slaves depending on the gravity of the offenses. The story is set in a time period when there were no prisons to keep offenders of the law.)*

27. What do you think the storyteller wanted children to learn from the story? *(People should honor their promise. People should be sure of their facts before they relate them to other persons. People should not be greedy or cruel and make others unhappy. People should seek explanation when they could not understand other people's actions. People should be weary of those who tell bad things about other persons. People should not repay a good deed with evil. People should not force others to act against their will.)*

Evaluation: Ask the students to write a short paper which relates to the three lesson objectives. Check for understanding of Ghana, the Akan people, and the Akan legends. Look for comparison and contrast ideas in future lessons.

Further Activities for Children:

1. Let children color the boundary of the Akan-speaking peoples of Ghana in the map showing principal tribal divisions (see next page).

Let children identify the tribes that constitute the Akan peoples (Brong, Ashanti, Kwahu, Akim, Akwapim, Nzima, Ahanta, Fanti, and Efutu).

2. Let children look at the attached picture of the Asantehene and identify his dress and regalia.

3. Let children draw or sketch the following:

- The Asantehene lying in a palanquin and under the shade of an umbrella.
- Ananse, the Spider in front of the Sky-god and requesting for the sheep.
- A hunter reporting Ananse to the Sky-god.
- Ananse bathing the sick woman with a gourd beside them.
- The Sky-god dancing to Ananse's song and drumming.

References:

Rattray, R.S. (1930/1969). *Akan-Ashanti folktales*. Oxford: Clarendon Press

Foster, P. (1965). *Education and social change in Ghana*. Chicago: University of Chicago Press.

Oliver, R. A. (1975). *A short history of Africa*. 5th Edition. New York: Penguin Books.

GHANA—Principal Tribal Divisions

Lesson 6
International Children's Day in Turkey—April 23

Sumra Erkan
Amie Mitchell Beckett

Poem
We are laughing and feasting
For it is April the 23rd.
Up to the sky we are chanting
For it is April 23.

Joy and dancing everywhere
Sure it is a holy day
For the Turks everywhere.
It is April the 23rd.

Nahit Nafiz Edgüer
8 to 10-Year-Old Group

Topic: International Children's Day in Turkey

The Turkish government initiated the first Children's Day Festival involving children from around the world in 1979, and dedicated it to Atatürk, Turkey's first president and most famous historic leader. It is celebrated as a national holiday in the country. The purpose of the Children's Day Festival is to unite the children of the world and promote a future of peace, friendship, love and understanding for human beings. Each year, children from 30–40 countries participate in special events and celebrations.

On Children's Day, Turkish children and invited children from different parts of the world celebrate the day with shows and dances which represent their cultures and folklore. In parts of Turkey, children participate in parades. In every Turkish school, there are special events and celebrations on this day.

Grade Level: Grades 2–3

Subject: Social studies—festivals

Global Education: Human beliefs and values, cross-cultural understanding strategies for participation

Conceptual Objectives: Children will understand the reasons for celebrating International Children's Day.

- To emphasize the need for peace with children from around the world
- To stress that children are decisionmakers and will be in charge of the world one day
- To become acquainted with children from other countries
- To promote positive interactions with diverse groups of children
- To recognize that songs, dances, and poetry reflect different cultures, but they unite all people in celebration.

Performance Objectives:

- To send and receive messages of peace around the world
- To participate in decisionmaking at the classroom level
- To provide opportunities for children to understand leadership roles
- To perform a Turkish dance as well as local dances
- To plan performances and costumes for a parade
- To interpret Turkish sayings

Materials & Aids:

Messages of Peace—

- Messages of peace from Turkish children
- Paper; colored markers for writing the message

Performances and Costumes for a Parade—

- *Turkish Folktales Retold by Barbara K. Walker* (see resource list)
- Material for costumes

Learning Procedures and Experiences

1. ***Sending and receiving messages of peace.*** Children sit in a circle.

Share messages of peace from Turkish children. Tell children that you will play a tape of peaceful music. Ask children to think of what they can do to promote peace in the world as they listen to the music. Play the music, then ask children to write their ideas. Emphasize the need to write in different languages, if children are capable of doing this. Some children may complete special messages at home, if their parents write a language other than English. Children share the peace messages with the group. Then, send the messages to Turkey (via e-mail, if possible).

2. ***Making decisions at the classroom level.***

Background Information: Many children in Turkey wear uniforms to school every day. The only thing that distinguishes their clothing is a special collar that each child's mother makes to wear with the uniform. For Children's Day, Turkish children in each class decide what uniform they will wear.

Activity: Have children vote in class for the special clothing they will wear on Children's Day. Votes can be recorded as a bar graph, with each possible choice noted at the bottom.

Home Activity: Children and their parents design a collar to pin to the uniform worn on Children's Day. This can be made of felt or paper and decorated to represent the child's character or interests.

3. ***Provide opportunities for children to understand leadership roles.***

Background Information: Selected children from Turkey and other countries visit the Turkish president, the Turkish prime minister, and the president of the Turkish Grand National Assembly on Children's Day. They assume some of the responsibilities of these individuals on that day.

Activity: Visit local officials and find out about their jobs. Write questions and stories about the officials' responsibilities after the visit.

4. ***Perform a Turkish dance.***

Learn to dance the Mico

Girls and boys dance together.

Start to play: Children make a circle. Arms are bent at the elbows, and little fingers are held at shoulder level.

Figure 1. They walk sideways, crossing their feet.

Number 1. When the right foot is set on the right side, they stop and bring their arms down to their sides. The arms move from up to down when they make a half circle.

Number 2. The tip of the left toe is placed behind and to the right of the right foot. Here the knees are bent and then straightened, children repeat Number 1.

With figure 1, children sing a song. When the song is over, they start to hop on the left foot.

Figure 2. (Hopping)

Repeat figure 1, except the children now hop on the right foot.

Figure 3. (Clapping hands)

While completing the figures twice, with the command, children drop their fingers and clap their hands.

Clapping hands: the left arm is tense, right arm is bent at the elbow, the right hand is placed on the left one. Then, while hands are lowered, the left arm which is bent at the elbow is raised a little.

While the right arm which is bent at the elbow is raised, the left arm is lowered.

Figure 4.

Number 1. (by turning to the right) while the left foot is on the ground, the right knee is bent backward. The left arm, which is bent at the elbow, is placed behind the person's back. The right arm is at the side and slightly to the back.

Number 2. While the right foot is on the ground, children hop. The left foot is bent and raised towards the chest. While the left foot is placed to the ground, the person repeats Number 1. (Again, the left arm is bent at the elbow and placed behind the person, the right arm swings at shoulder level.)

Figure 5. (Turning)

With the command:

Girls: They place the right foot to the left, and then spin their bodies from left to right turning 180°, placing both of their feet on the same place.

Boys: They make the same figure, but turn 360° from the left side and place themselves facing the girls.

Figure 6.

Number 1. While children clap their hands on the right side, their bodies are slightly bent to the right side.

Number 2. While clapping their hands on the left side, their bodies are slightly bent to the left side.

Number 3. The partners straighten up and clap hands with the partner across from them. Then they repeat Figure 4.

Figure 7.

It is the same as Figure 4.

Figure 8. (Clapping hands while squatting)

It is the same as Figure 6, except children slightly squat here.

The dance is repeated several times starting from the Figure 4. Then they finish it by repeating Figure 6, Number 3. (Facing each other and clapping hands.)

5. ***Plan performances and costumes for a parade.***

Decide on a performance for a children's parade. Choose a story to dramatize (see resource list), or decide on a dance or songs to sing in the parade. Plan on special costumes or clothing to wear.

6. ***Interpret Turkish sayings***

Discuss the meanings of these Turkish sayings (Archive of Turkish Oral Narrative; see resource list):

"A thousand friends are too few; one enemy is one too many."

"A wise man remembers his friends at all times; a fool, only when he has need of them."

"If a dog's prayers were answered, bones would rain from the sky."

"Kind words will unlock an iron door."

"Once a friend, always a friend."

"See with your mind; hear with your heart."

"Thorns and roses grow on the same tree."

"What you give away you keep."

"A wise man does his own work."

"It is easy to say, 'Come'; difficult to say 'Go.'"

Some children may want to draw pictures expressing what they think the sayings mean or act them out before discussing them.

Concluding Activities:

- Conduct a children's parade as a culminating activity.
- Compile children's stories about local officials and their work into a classroom book. Place it in the classroom or the school library.

Extending Activities: Keep a peace notebook. Each day write one thing that you or another person did to make or keep peace. At the end of the year, write one of the most important things you discovered on a piece of brightly colored paper and use it as a room decoration. Since all students will participate, the room

will be filled with special remembrances of peaceful deeds. At the end of the year, the pages could be sent to Turkey for the following year's Children's Day celebrations.

Establish a pen pal connection with Turkish children. For Turkish pen pals, contact:

World Pen Pals
P.O. Box 337
Saugerties, NY 12477
Tel: 914/246-7828

Participate in any of the activities mentioned in UNICEF's module, "Bring Home Peace," from Kids Helping Kids: Activities and Resources for Teaching Peace (see resource list).

Assessment of Children's Learning:

Children's self-assessment:

Children answer the questions:

- What did I learn from (the activity)?
- What do I still wonder about?
- Where could I find more about (the subject)?

Children assessing children:

- Children write comments about the stories in the classroom book.

"I liked this story because _____."
"This was my favorite part because _____."
"Something I learned from your story was_____."

Teacher assessment of children's work:

When children write statements about peace, teachers evaluate them using the following holistic scoring scale for development of cross-cultural sensitivity. A score of 1 represents the most basic level; a score of 4 represents the most advanced.

1 = Children show no interest in other cultural systems or repeat cliches about peace.

2 = Children show superficial curiosity about customs and celebrations of other groups, but clearly show bias in favor of their own culture.

3 = Even though there is still a sense of "us" and "them," children indicate a clear interest in other children's cultures.

4 = Children demonstrate a genuine interest in, and acceptance of, the meaning and values that children in other cultures apply to their experiences, without imposing their own views.

Resources

Archive of Turkish Oral Narrative, Texas Tech University Library (nd). *A pocketful of Turkish proverbs.* Lubbock, TX: Author.

UNICEF (1997). *Kids helping kids: Activities and resources for teaching peace. Module 7: Bring home peace.* Available for downloading: www.unicefusa.org. Author.

Walker, B. L. (1993). *Turkish folktales retold by Barbara K. Walker.* New York: Oxford University Press.

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LESSON 7
The Aymara Indian Family

JOHN W. PICKERING

Topic: Exploring cultures

Reading Level: Grades 7-12

Interest Level: Grades 7-12

Content Area: Social studies

Global Education: Cross-cultural understanding

Objectives:

1. To have students discover and record the major features of the culture of the Aymara Indian family living in La Paz, Bolivia.

2. To develop the student's ability to identify in another culture examples of customs, traditions, values, and technology.

The Aymara Indian family described in this material is a real family in La Paz, Bolivia. The Aymara is one of several cultural groups in Bolivia, others being Quechua Indian and peoples of mixed European and Indian ancestry. Although each of the cultural groups has different customs, Bolivia as a country has certain practices that all groups share. Make sure students understand that a country can have several cultural groups living together at the same time.

Materials:

- A large class map of South America
- Activity 1: Aymara Indian Family
- Activity 2: Letter to a Sister (p. 44)
- Activity 3: Report from a Health Center Doctor (p. 45)

Learning Activities:

1. Locate La Paz, Bolivia, on the class map and list specific details of altitude, climate, ties to other regions of Bolivia, latitude, and longitude. Have students suggest ways in which these factors might affect the culture of people living in this area.

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2. Read to the class Activity 2: Letter to a Sister (p. 44) or Activity 3: Report from a Health Center Doctor (p.45). Take each cultural feature listed on Activity 1 and have students select examples from the letter that would exemplify that feature. Write these examples on the blackboard and make sure students copy them on Activity 1.

3. An alternative approach would be to have students read the letter aloud in their cooperative learning groups and individually record examples of each feature on Activity 1.

4. If there is little available information about a particular cultural feature, have each group of students conduct library research to supply the remaining information. Social studies textbooks on Bolivia or an encyclopedia should supply the necessary information. Additional research can be conducted using some of the books suggested in the bibliography at the end of the Aymara Indian Family section.

5. Write on the blackboard the following social science terms: *Custom, tradition, value,* and *technology.* Ask students to cite examples of each one from the Aymara culture.

6. Have each small group list the five practices in the Aymara culture that seem most different from those of their own culture. Have each group use these five practices as the basis for a travel poster designed to attract tourists to La Paz, Bolivia. When the students have finished their posters, have them share their creations with the other groups.

Assessment: Assign students goals for the number of items recorded on the Activity 1 sheet. Count the items and relate them to the classroom grading system. Assign points for classroom discussion participation. Explain the grading criteria for the travel poster and implement the criteria. Award points for extra credit assignments. Include questions about Bolivia on Future evaluative exercises, especially those that require comparing and contrasting cultures.

Suggestions for Further Study:

- Have students study about the arrival of the Spanish Conquistadores in South America. Then have them create a drama showing the cultural clash between the Spaniards and the Aymara Indians.

- La Paz is at an elevation of 12,000 feet. Ask students to suggest ways in which the body is affected by that altitude. Then ask if any students are interested in making a report on the effects of high altitude on the body.

- Do research to discover the kinds of clothing that must be worn in high altitude.

- The Foster Parent Plan has a number of families that it supports in Bolivia. Have students write to the agency for information about Bolivia and the problems of its people. The address is:

Foster Parent Plan
155 Plan Way
Warwick, RI 02886

A small payment for postage and material may be requested.

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- Read Ann Nolan Clark's book, *Secret of the Andes* (1952), and compare the life and customs of the main character (Cusi) to those of Constancia's family in La Paz.

Resource Information about Bolivia:

- Bolivia has a population of approximately 6.5 million people. La Paz, the capital, has a population of 720,000. More than half the population is under 20 years of age. The country has an average life expectancy of 50 years as well as a high birth and death rate. Aymara and Quechua Indians make up about half the population; another third are of mixed European and Indian ancestry, and the rest are of European ancestry. The Roman Catholic religion is practiced by 90 percent of the population. Only 40 percent of the population is literate.

- Located just above the Tropic of Capricorn, Bolivia has a tropical rain forest in the northeast, a large high interior basin in the southwest (the Altiplano), and two major mountain ranges running on either side of the Altiplano. Elevations on the Altiplano run from 12,000 to 15,000 feet, with the highest mountain, Nevado Illampu (21,000 feet), located a few miles from La Paz.

- La Paz, the administrative capital of Bolivia, is the site for the meeting of the 157-member National Congress, which is divided into a chamber of deputies and a senate. The president and cabinet are elected through popular elections, although this is a fairly recent development. Previous to popular elections, Bolivia went through a succession of mostly military leaders. Sucre, the judicial capital, is the site for the meeting of the 12-member supreme court.

- Bolivia is an extremely poor country, with only 3 percent of its land arable; of this land, 50 percent is cultivated and 25 percent is used as pasture. Cattle, sheep, goats, and pigs, as well as llama and alpaca, are raised. About 25 inches of rain falls in the La Paz area, with about 70 inches falling in the northeastern tropics. Antimony, tungsten, and tin are mined in the mountains. There are few paved roads and minimal rail transportation.

Resources

Buechler, H. C. & Buechler, J. M. *The Bolivian aymara*. New York: Holt, Rinehart & Winston, 1971.

Carpenter, A., & Lyon, J. *Bolivia*. Chicago: Children's Press, 1970.

Clark, A. N. *Secret of the Andes*. New York: Viking Penguin, 1952. (Children's literature)

Dunkerley, J. *Rebellion in the veins*. Norfolk, England: Thetford Press, 1984.

Fifer, J. V. *Bolivia: Land, Location, and Politics Since 1825*. Cambridge, England: Cambridge University Press, 1972.

Klein, H. S. *Bolivia, the evolution of a multi-ethnic society*. New York: Oxford University Press, 1982.

McEwen, W. J. *Changing rural society: A study of communities in Bolivia*. New York: Oxford University Press, 1975.

Activity 1

Student Name_____ Date_____

Aymara Indian Family

Food	Rules and Penalties
Clothing	Type of Government
Housing	Transportation
Language	Education
Religion	Other Special Features

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Activity 2
Letter to a Sister

Student Name Date

La Paz, Bolivia
January 13

Dear Paulina,

I miss you very much. I wish I were old enough to come to Tambillo to work on the farm with you. Are you weeding the potatoes and carrots, or does Uncle Alberto have you tending the llamas and sheep? I would rather tend the llamas, but I don't think I would like to feel the constant blowing wind on the Altiplano.

In your last letter you described the celebration that was held when the community center was finished. I especially liked how you told about the folk dancing with the drums and flutes playing. We haven't had a celebration here for some time, so I am looking forward to it. I need to so I can dress up in my special costume. Mother is making me a new skirt and sweater and is making Edgar a poncho. He'll look grown up, don't you think?

This morning before Father caught the bus for Villa Tambillo, where he is working on a house, he talked to me again about how important going to school is. He would like to be able to have more steady work than he is able to get as a carpenter, but he knows that his lack of schooling has kept him from getting a higher paying job. I want to do well in school. I worry that Father and Mother won't have enough money to send me to intermediate school. I'm sorry they weren't able to send you to high school. I know you were looking forward to being a teacher.

Yesterday Mother was talking about how few potatoes and tomatoes she is able to get to sell in the market. The drought has hurt all the crops badly. It would be good if you could hurry along the crop of potatoes you are growing.

Since you moved to Tambillo, I have had to do most work at home. I don't mind getting the water every morning at the community tap, because I can visit with Maria. I do hate whitewashing our adobe walls, though. The whitewash soaks in so fast it seems to take forever. I'm glad cooking needs to be done on our tin stove. I hate bright eyes of our one story!

I've been playing a game with Edgar and part of the game includes having him sweep the dirt floor. Mother told me that I had to do that job, but I figure if I can get Edgar to do it, I will have more time to cook for her while she is selling her vegetables.

I went to the public health clinic the other day to get my diphtheria shot. The doctor was nice, and asked me all kinds of questions about everyone in our family. He asked about who we are, then told me we should try to get more protein. I know he is right, but it is hard when meat and fish are so expensive. I think that is why Mother feels so weak all the time. It worries me that she has to leave so early in the morning to sell vegetables in the market.

Maria and I went to downtown La Paz last week. I like looking at all the tall buildings and seeing the cars and buses go by. I looked at a newspaper headline concerning our elections. I hope we can continue to elect our president. Father says our country is much better off than when the military was in control. He is afraid there will be another attempt to get rid of the president, though, because there are so many problems. Too many people are trying to come to live in La Paz. Father says that is one of the reasons he is having such a hard time getting work as a carpenter.

Mother has been saving up money for over a month so we can have *empanada* soon. She is allowing me to fry it for the first time. I remember that it was one of your favorite meals. I already have the chicken and meat cooked, so I can add the potatoes, olives, and peppers as soon as I finish this letter. I hope I don't have trouble getting the dough food. This is one of my favorite foods because I like wrapping the dough around all the other things. Edgar looks funny eating it, with tears coming down his face. He isn't used to food that hot.

I must stop writing and send this to you.

Love,

Constancia

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Activity 3
Report from a Health Center Doctor

Student Name Date

La Paz Central Health Clinic
January 12

Report on Visit of Constancia Garcia

On January 10 Constancia Garcia visited the health clinic for a diphtheria shot. In addition to the shot, I took a family history, in order to gain information that will better enable us to meet the medical needs of this family.

As with most people living in this section of La Paz, the Garcias have trouble with proper sanitation. The water from the public tap is vastly cleaner than it was, but there is still some concern that it causes much sickness. Constancia told me that her mother is often sick and has to miss selling vegetables in the market. Constancia reports that their family is aware of the need to keep things clean in order to remain healthy.

Constancia suffers from mild malnutrition due to a high carbohydrate, low-protein diet. Her daily intake of calories is not sufficient to enable her to develop a strong body. The family relies mainly on potatoes for their daily food. I know it is extremely hard to get enough calories when there is not enough money to buy the right kinds of food.

Because of the high incidence of tuberculosis among many poor people in La Paz, I checked Constancia for blistering of the skin and itching. I am glad to report that she does not have this disease.

One other thing concerns me that I must include. The Garcia family still uses many medicinal herbs to treat their illnesses. They don't get them from the witch market in La Paz, but appear to buy them from friends. There are so many people selling roots, herbs, and candies — all supposed to contain special powers to ward off spells or bring good fortune — that they are easy to obtain. Some items appear to work well, but I have real concern about others. I much prefer that they use the drugs available at our clinic.

Constancia told me other things that should be included in this report. She expressed a desire to make some money so she can buy her father a new *chullo* so his head will be protected by the warm ear flaps when he works outside. I was touched by her concern for her father and asked if her mother had a hat to wear in the market. She said yes, enthusiastically explaining that her mother's bowler hat was a gift from her sister Paulina, who is away working in Tambillo, near Lake Titicaca. Her family seems to be able to get enough clothing to keep warm.

In this section of the city we have extremely high unemployment. Her father is fortunate to get some work as a carpenter; many families have no work at all. Whatever money Constancia's parents make, however, is constantly losing value as a result of our high inflation rate. She mentioned that they seldom had money to buy all the food they needed and that they had little furniture in their home.

Constancia also talked about her younger brother Edgar. With her mother working she must care for him much of the time. She said that Edgar gets colds so easily and then has much trouble breathing. Our high altitude does make it harder to breathe, even without a cold. I urged her to bring him to the clinic so I could examine him. She said he seems to get worse during the rainy season, which is about to begin. This is the worst time for many of our people because their homes don't protect them against the cold and damp.

Constancia told me how much she likes school, especially her classes in math and Spanish. I urged her to study her Spanish well because Aymara Indian students have a much better chance of getting work later if they know Spanish. She said she wants to work in La Paz when she is older. She promised that she would study hard.

Dr. Alfredo Murillo

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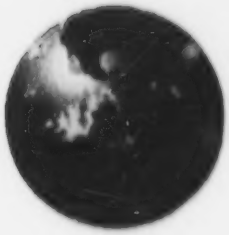

Lesson 8
Using the Internet for Global Communication

Hugh Barr

Topic: Between six and eight schools can participate in the project. The exercise requires students to determine the exact location of each participating school. Schools are linked through a central page on the Internet; the location of each is determined by answering a series of weekly questions displayed on the project's website.

Grade Level: Grades 5-8

Content Areas: Language arts, social studies

Global Education: Global issues, development of analytical and evaluative skills, strategies for participation and involvement.

Objectives: Using the Internet for global connections this exercise requires students to locate information about their own school district and to determine the location of other schools in the project by using similar data to answer a series of weekly clues. Achieving these objectives will require students to access information from a variety of sources, to interpret and process the resulting data and to utilize effective problem-solving skills.

Introduction: The communications revolution has made it possible to bring the world to the classroom; an Internet link can provide students with access to more information on more subjects than 100 libraries. The Net can also provide students with a means of communicating with individuals and institutions anywhere in the world.

Like any tool, the Internet is as effective as the person using it. Using a library effectively requires the application of particular skills, so, too, does using the Net. Students need to be taught how to access information effectively and having done so, need to be taught what to do with it. Today's schooling is concerned with teaching students to think. If we allow students to complete an assignment by simply accessing information on the Net, downloading it, printing it, and presenting it as a finished project, we are disregarding an essential aspect of education. Too often, student use of the Internet involves transferring information from a website to the page of a classroom assignment without it passing through the brain of the student.

The same process can be evident when a school uses the Internet to communicate with other schools. E-mail and the Internet have made the process of communicating with other schools rapid and cheap. Using these facilities, children can "talk" to kids their own age across the country and around the world, but the little evidence we have on interschool communication by e-mail and the Internet suggests that much of the "conversation" involved is superficial and pointless. Rather than advancing skills and knowledge, many e-mail projects are simply gimmicks which allow students and teachers to play with technology to no real purpose.

Before beginning a communications exercise using electronic technology, teachers need to ask themselves, "Is the information which will be located and transmitted relevant and meaningful? Could this information be accessed and processed more quickly and effectively in other ways?"

Materials: A computer with access to the Internet. A large range of data sources including atlases, encyclopedias, almanacs, community records, information from local experts, and the Internet.

Project Criteria: A number of features are essential if inter-school communication projects are to be successful. Chief among these are the notions that the project should have a clear purpose, a distinct structure and a timeframe within which to work. The project's goal should not be concerned with computers and computing except in that these are tools to be used to procure, process, and present information. Successful projects will also require the following:

- The number of schools in the project needs to be limited and manageable;
- Students should be as close to the same age group as possible;
- Every participating school must make a commitment to the project before it begins;
- The scope and sequence of the project need to be clear to all participants well before the project commences;
- Clear deadlines need to be set and adhered to;
- The activities must involve more than collecting information; they must encourage thinking and problem solving;
- The tasks need to be demanding and challenging but achievable by everyone;
- In a project which involve kids communicating with kids, there needs to be an opportunity for students to communicate with each other in a relationship which involves more than simply answering questions.

Learning Procedures and Experiences: The classes involved should be at approximately the same grade level but their geographic locations should be as disparate as possible. Each school is given a code name so that its location remains a secret until the end of the project. It is more exciting for the participants if the schools are in different countries, but this is not essential. Projects like this take time to set up so it is important that organizers in participating schools are provided with project information several weeks, or even months before the project commences.

Arrange a block of time for the project which suits all the participating schools; the project will require at least six weeks. Arranging a block of time is more difficult than it sounds; as an example, southern hemisphere schools have their summer vacation in January and February and their spring vacation in September, times when North American students are in school. Objectives can be met most easily if schools agree that questions will be set weekly and the answers to each set of questions are submitted within the same week. Allow for five sets of questions leaving the last week free to allow for delays or to have schools join in a concluding exercise.

The project's website should include a full description of the project and the rules involved. Schools other than those participating can access the page to watch the exercise but only participating schools can contribute answers to the weekly questions. A new set of questions should be displayed at the beginning of each week. Students' answers to earlier questions should remain on the website in a separate section so that they can be referred to by participating students as necessary.

The questions should be demanding enough that they require students to look for data in a number of places. All should be answerable. In combination, the questions should allow students to work out the location of each school by the final week of the project. Teachers could use the questions listed below or devise their own to suit the particular needs of the schools in their project.

Weekly Questions

Week One—What's the Weather Like Where You Live?

1. What is the annual rainfall where you live?
2. What is the average total rainfall your school district receives in January and July?
3. What is the average daily maximum temperature in your school district in January and July?
4. What is the direction of your prevailing wind in January and July?

Week Two—What Things Grow Where You Live?

1. What are the names of some trees and shrubs indigenous to the area you live in?
2. What crops are grown where you live?
3. Are there any major industries within 20 kilometers of your school? What are these?
4. Where does your school district get its energy? How is it produced?

Week Three—What Things Have Happened Where You Live?

1. Who were the original inhabitants of your area? Where did they come from?
2. What major historical events have occurred in or near where you live?
3. What are the names of some famous people who have lived in your school district?

Week Four—What Do People Do Where You Live?

1. Is there one occupation which is particularly important where you live?
2. What are the favorite sports of students at your school and their families?
3. What do people do for fun where you live?

Week Five—What Landmarks Are Important Where You Live?

1. What are the names of some natural landmarks near where you live?
2. What are the names of some man-made landmarks near where you live?
3. In what direction are these landmarks from your school?
4. What are the latitude and longitude of your school in degrees and minutes?

Students at each school could make a large chart and list the schools in the project on it. They can record data about each school on the chart as clues are interpreted and gradually build up a picture of the location of each school. From the first set of answers, students should determine the hemisphere and decide whether the school is in a temperate, tropical, or arid zone. The second set of answers should allow them to identify the country; the third, the region within the country. The final set of answers should in most cases allow students to pinpoint each school.

Students become very enthusiastic about projects like this and generally want more contact with other participants than can be provided by answering questions. One way of providing this is by pairing each school with a partner and permitting students to ask their partner school additional questions each week. Some of these questions can relate to the weekly theme; others can be about the school. Such questions might

be concerned with the number of students at a partner school and their grade levels about the games students play after school or the television programs they enjoy. Questions to partner schools should be asked through a central e-mail link based at the center from which the project is organized. In the final week of the project, each school can be asked to make a presentation about their partner school on the project's website.

Project Timetable

Five weeks before start of project

- Confirm that all participants are ready

Three weeks before start of project

- Set up website and e-mail links
- Participants receive preliminary information

One week before start of project

- Site accessible to participants

Week 1, 2, 3, 4, 5

- Questions for the week are posted on the website
- Site checked daily for:
  - incoming response to key questions
  - e-mail to be transferred to partner schools
  - questions to project controllers
- Participants begin collating data on partner schools

Week 6

- Participants send presentations to controllers
- Presentations put on web site
- Access to presentations

Assessment: The project is primarily concerned with locating and processing information. It is likely to relate to the number and nature of sources students use to locate information and the efficiency with which they use them. The project also requires students to utilize thinking skills to solve specific problems. Assessment tasks need to involve the degree to which students can organize data solving.

Sample website: http://www2.waikato.ac.nz/education/WeNET/proj/projects.html

Lesson 9
Battle Poetry

Ann Walker Korahais

Topic: Throughout China's history, men have gone off to battle, and women have been left behind at home. The men's difficult journeys and risk of death, combined with the sadness of separation on both ends, have born beautiful poetry still honored today.

Grade Level: Grades 5-6

Content Areas Represented: Language arts, social studies, drama

Global Education: Awareness of human choices, cross-cultural understanding, development of evaluative skills.

Objectives: Students will be exposed to Chinese battle poetry. Students will understand the need for Chinese men to go to war so often, and will use this knowledge as a foundation for understanding the poetry that stemmed from the separation and worry associated with battle. Students will work collaboratively in pairs, demonstrating their ability to use drama and expression in performing poetry. Students will demonstrate an understanding of battle poetry and show empathy for the authors of the poetry by creating their own poems of loss, fear, or disappointment.

Initiating Activity: Read the poem *At Fifteen I Went Off to the Army* by Yueh-fu (*Columbia Book of Chinese Poetry: From Early Times to the 13th Century*, translated and edited by Burton Watson, New York: Columbia University Press, 1984.)

Materials: Battle Poetry packet for each student, paper, pencils.

Learning Procedures and Experiences:

- Remind students how China was continually faced with defending its borders, both with elaborate structures such as the Great Wall, and with elaborate armies of men.
- Discuss who was left behind when the men went off to war—wives, children, parents, and siblings.
- Tell students that often when someone has been left behind or when someone must go away to war, beautiful poetry is written to express the fear, sadness, and loneliness felt by separated individuals.
- Tell students that such poetry was written by the ancient Chinese who were continually fighting over their borders.
- Tell students that the class will begin looking at some of the poems and later will write their own poetry expressing loss, fear, or disappointment.
- Distribute the Battle Poetry packets.
- Ask for volunteers to read different *stanzas* of various poems. Remind students to read slowly and with expression in their voices.
- Help students who are having trouble by modeling one way of reading the lines of the poems.

- After reading several poems, have students find a poetry partner.

- Assign each pair a poem to practice and tell students to alternate stanzas in their reading.

- Tell students that each pair will be responsible for performing their poem in front of the class in two days. Ask students to call each other at night to practice their poem.

- Give the students 5 minutes to begin practicing with their partners and to exchange phone numbers.

- After the 5 minutes, regroup in the circle, and ask the students if there are any unfamiliar words that they encountered in their poems, or if they have any other questions.

- Distribute the assignment sheets, and have students read the directions out loud to the class.

- Explain to the students that since they have never gone off to battle, they can only imagine what that would be like. But we all have experienced loss, fear, disappointment, anxiety, separation in our own lives, and all can therefore write meaningful and authentic poems expressing those feelings.

- Have students think for a minute or two about times when they have experienced such emotions.

- Ask for volunteers who can share one or two ideas.

- Ensure that each student has at least one idea. Work individually with students who are having trouble thinking of a topic, offering personal examples that would be appropriate for this assignment.

- Tell students that after they have performed the battle poetry with their partners, the next day they will have the opportunity to share their own poems with the class if they wish.

- Tell students, "I am going to write my own poem to share with you tomorrow."

- Inform students that they will have an opportunity in class tomorrow and the next day to work on their poems and to obtain help from me and their peers.

- Ask students if there are any questions about the two assignments—practicing with their partners and composing their own poetry.

Sustaining, Concluding, Extending Activities: Continue working with the students on their poetry over the next few days until the assignment is due. The students could invite another class to come in and watch them perform the battle poetry with their partners, or their own poems. The class could also bind their own poems into a book, creating a decorative and appropriate cover. Each member could keep a copy of the book.

Assessment of Student Learning: Students will be assessed in three areas. The first is their partner performance of the poems. Students should be reading the poems with smooth transitions and with lots of expression. This will demonstrate how much they practiced. Second will be their topic selection for their poems and their expressive writing. Third will be the mechanics of the poem—correct spelling, usage, and punctuation. Although students will be encouraged to share their poems with the class, this will not be required and therefore not assessed.

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POETRY ASSIGNMENT

Poets often find inspiration for their poems in deep-felt emotions. Chinese poets found such inspiration in the separation of battle. Though you probably have not experienced battle separation, you have experienced many of the feelings that the soldiers and their families felt, such as fear, anxiety, loss, sadness, disappointment, and loneliness.

Compose a poem describing a situation where you felt one of the emotions that battle soldiers and their families felt at the time of separation. Focus on using descriptive adjectives and on conveying the emotion you felt to your reader. You will get a chance to read your poem in class on the day the poems are due.

Due Date:

SELECTIONS FROM:

Columbia Book of Chinese Poetry: From Early Times to the 13th Century. Translated and edited by Burton Watson. Copyright © 1984 by Columbia University Press. Reprinted with permission of the publisher.

At Fifteen I Went Off to the Army

At fifteen I went off to the army;
I was eighty when they let me come home.
Along the road I met a villager,
asked him, "Who's left at my homestead?"
"Look there—there's your homestead!"
pine and cypress growing by a heap of graves.
Rabbits came in through the dog holes,
pheasants flew down from the rafters.
In the courtyard, grain was growing that had seeded itself;
by the well were self-sown mallows.
I pounded the grain to make some gruel,
picked the mallows and made soup;
but when the soup and gruel were ready,
I couldn't think who to give them to.
I went out the gate, gazing eastward,
tears falling, wetting my clothes.

No. 66. My Lord's Gone to Service
(A farm wife thinks of her husband on military duty.)

My lord's gone to service,
I don't know for how long.
When will he come home?
The chickens roost in their nooks,
it's the evening of the day
and the sheep and cows come down.
My lord's gone to service—
how can I not think of him!
My lord's gone to service,
not for a day, not for a month.
When will I see him again?
The chickens roost on their perches,
it's the evening of the day
and the sheep and cows make their way down.
My lord's gone to service—
may he never hunger or thirst!

No. 110. I Climb That Barren Ridge

I climb that barren ridge,
gaze far off toward my father:
my father says, "Ah, my boy,
off to service, day and night no rest—
just make sure of this:
come home, don't let them hold you captive!"
I climb that grassy knoll,
gaze far off toward my mother:
my mother says, "Ah, my youngest,
off to service, day and night no sleep—
just make sure of this:
come home, don't let them leave you there!"
I climb that little hill,
gaze far off toward my older brother:
my older brother says, "Ah, little brother,
off to service, day and night always with the others—
just make sure of this:
come home, don't die out there!"

No. 146. My Four Steeds Are Weary

My four steeds are weary,
The high road is very far.
Indeed, I long to come home;
But the king's business never ends.
My heart is sick and sad.
My four steeds are weary,
They pant, those white steeds with black manes.
Indeed, I long to come home,
But the king's business never ends;
I have no time to tarry or stay.
See how they fluttered, those doves,[1]
Now rising, now dropping;
Yet they settled on the bushy oaks.
But the king's business never ends;
I have no time to feed my father.
See how they fluttered, those doves,
Now rising, now hovering,
Yet they settled on the bushy hosthorn.
But the king's business never ends;
I have no time to feed my mother.
I must yoke my white horses with black manes,
I must gallop at top speed.
Indeed, I long to come home.
That is why I make this song,
To tell how I long to feed my mother.

---

[1] The turtledove is supposed to be very assiduous in feeding its parents. But I think the meaning here is simply that the dove rests at last; whereas the soldier gets no rest.

Sad Song
(yueh-fu, irregular)

Can a sad song take the place of crying?
Can peering in the distance take the place of going home?
I think with longing of the old village,
my spirits downcast, fretful and forlorn.
I want to go home but there is no one there.
I want to cross the river but there is no boat—
thoughts in my heart I can find no words for,
like cartwheels going round in my belly!

No. 129. The Book of Songs

Jagged are the rocks.
Oh, how high!
These hills and rivers go on and on.
Oh, how toilsome!
But soldiers fighting in the east
Have no time to pause.
Jagged are the rocks.
Oh, how steep!
These hulls and rivers go on and on.
It seems as though they would never end.
But soldiers fighting in the east
Have no time to halt.
We met swine with white trotters
Plunging in a herd through the waves.
The moon is caught in the Net.[2]
There will be deluges of rain.
Soldiers fighting in the east
Have no time to rest.

[2]The Net, i.e. the Hyades, connected by the Chinese, as by us,with rain. Swine with white trotters are also an omen of rain. Rain falling looks like a net cast over the landscape. The characters for "net" and "rain" are in their oldest forms very similar.

No. 148. How Can You Plead That You Have No Wraps

How can you plead that you have no wraps?
I will share my rug with you.
The king is raising an army;
I have made ready both axe and spear;
You shall share them with me as my comrade.
How can you plead that you have no wraps?
I will share my under-robe with you.
The king is raising an army,
I have made ready both spear and halberd;

You shall share them with me when we start.
How can you plead that you have no wraps?
I will share my skirt[1] with you.
The king is raising an army.
I have made ready both armor and arms;
You shall share them with me on the march.

---

[1] As a rug at night.

The Chiu Tzu

Those Who Died for Their Country

We take up the halberds of Wu,
  put on rhino hide armor.
Chariots clash, hub against hub.
  short swords parry.
Banners blot out the sun,
  the enemy come on like clouds.
Arrows fall in answering volleys,
  warriors vie for the lead.
They have broken through our formations;
  trampled over our lines.
The trace-horse on the left has fallen,
  the right one is slashed with knives.
The chariot wheels are dug in,
  teams of four horses entangled.
We seize our jade drumsticks,
  beat a call on the drums.
But Heaven's season frowns on us,
  the awesome gods are angry.
Our stalwart ones are all slaughtered,
  cast away on field and plain.
They set out, never to come back;
  went, never to return.
The level plains are distant,
  the road stretches on and on.
They buckled on their long swords,
  shouldered the bows of Ch'in.
Though heads are parted from bodies,
  their hearts have no regret.
Truly they were courageous,
  true men of arms as well.
To the end fierce and unyielding,
  they could never be cowed.
Though in body they have died,
  their spirits take on divinity.
Valiant are their souls,
  they are heroes in the realm of ghosts.

Chapter 3
Curriculum Resources for Lesson Plans on Global Education

Lisette Drake
Sarah Pickert

Any teacher who wants to introduce lessons on global education into the elementary school curriculum should know that many resources and lessons are already available. The first part of the chapter describes an ambitious new project, funded by the U.S. Department of Education's National Library of Education, that is designed to help teachers locate lesson plans via the World Wide Web. The section also provides a sample of 32 good currently operating sites for locating lessons specifically for global education. The second part of this chapter lists 32 organizations that publish lessons on global education. Some of these organizations also offer professional development workshops to assist teachers in developing their own lesson plans.

World Wide Web Curriculum Resources for Global Education

Gateway to Educational Materials (GEM)

ERIC Clearinghouse on Information & Technology, for the National Library of Education
http://gem.syr.edu

Have you ever felt overwhelmed when trying to find a specific piece of information on the World Wide Web when you don't have an exact address? And then after wading through countless addresses, you find a lesson that is for the wrong age group, or just not very good? The Internet, and specifically, its graphically-oriented component, the World Wide Web (WWW), has produced a profusion of easily-accessible online lesson plans, teaching guides, and other curriculum resources. But until recently, these resources were scattered chaotically about the international WWW network, making them difficult for teachers to locate and to determine their quality.

Happily, as of October 1997, a single, one-stop WWW-accessible database is available that is designed according to the specific needs and information-seeking preferences of teachers, and gathers, organizes, indexes, and evaluates online lesson plans and other instructional materials according to topic, grade level, and quality of the lesson. Many of the topical areas are directly related to global education. That database is the Gateway to Educational Materials (GEM), a project mandated by the National Library of Education (NLE). It resides within the U.S. Department of Education's Office of Educational Research and Improvement (OERI). GEM's main objective is to eliminate teachers' difficulty in using online lesson plans; indeed, GEM's mission statement is "To provide an easy one-stop, any-stop access to educational materials on the Internet." GEM does so by allowing teachers and other educational practitioners to search and/or browse the massive lesson plans database, and then to retrieve the lesson plan(s) of choice for local adaptation. GEM is supported by an executive mandate[1] and is National Library of Education priority,[2] virtually ensuring that it will continue to live up to its intended mission.

[1] Clinton, W. J. Memorandum for the head of executive departments and agencies;published April 19, 1997. <http://www.whitehouse.gov/WH/New/NetDay/memorandum.html>

[2] National Library of Education (November 18, 1996). Resource sharing. <http://www.ed.gov/NLE/resource.html>

GEM's mission is also indicated by its subtitle: "Curriculum Gateway Union Catalog." A union catalog is a well-organized, collective, comprehensive list of resources of many constituent collections that is indexed according to standardized labels. These labels, which are also known as a "controlled vocabulary" or "index terms," make searching and browsing much easier. Teachers interested in lessons on global education will still need to look under several of the GEM headings because of the interdisciplinary nature of the topic. Merry Merryfield offers an excellent rubric for the design of global education curricula in *Preparing Teachers to Teach Global Perspectives: A Handbook for Teacher Educators* (Merryfield, Jarchow, & Pickert, 1997).

Elements of a Global Education

1. **Human Beliefs and Values**—universal and diverse human beliefs and values—perspective consciousness/multiple perspectives—recognition of the effects of one's own values, culture and worldview in learning about and interacting with people different from oneself—understanding how values and beliefs underlie social/cultural norms and human conflict—the role of human beliefs and values in aesthetics, in language, literature and oral traditions, in the use of natural resources and the environment, in technology, in governance, in the construction of history

2. **Global Systems**—economic systems—political systems—ecological systems—technological systems (including information, communication, transportation, manufacturing)—knowledge of global dynamics—procedures and mechanisms in global systems—transactions within and across peoples, nations, regions—interconnections within different global systems—state of the planet awareness

3. **Global Issues and Problems**—population and family planning issues—self-determination—development issues—human rights issues (including rights of women, indigenous peoples, children)—emigration, immigration, and refugees—the global commons—environmental/natural resources issues—issues related to distribution of wealth, technology and information, resources, access to markets—issues related to hunger and food—peace and security issues—issues related to prejudice and discrimination (based on ethnicity, race, class, sex, religion, language, politics, etc.)

4. **Global History**—acceleration of interdependency over time (J curve)—antecedents to current issues—origins and development of cultures—evolution of global systems—conflict and conflict resolution over time—changes in global systems over time

5. **Cross-Cultural Understanding/Interaction**—Understanding of one's own culture and heritage—understanding of multiple identities and loyalties—recognition of the complexity of cultural diversity and cultural universals—the role of one's own culture in the world system—skills and experiences in seeing one's own culture from others perspectives—experiences in learning about another culture and the world from another culture's values and worldviews—extended experiences with people who are significantly different from oneself—ability to communicate across cultures—ability to work with people from other cultures

6. **Awareness of Human Choices**—By individuals, organizations, local communities, nations, regions, economic or political alliances—past and present actions and future alternatives—recognition of the complexity of human behavior

7. **Development of Analytical and Evaluative Skills**—abilities to collect, analyze, and evaluate information from different perspectives and worldviews—critical thinking skills (e.g., ability to detect bias, identify underlying assumptions, etc.)—recognition of the role of values and worldview in inquiry

8. **Strategies for Participation and Involvement**—Cross-cultural interaction, participation, and collaboration—opportunities for making and implementing decisions—experience with addressing real-life problems—attention to learning from experience

Merryfield, M.M. (1995). *Preparing Teachers to Teach Global Perspectives*. Thousand Oaks, CA: Corwin Press, pp. 8-9. Reprinted by permission.

The GEM project has discovered that teachers generally use subject areas and topics to begin their searches for lesson plans, so it employs the subject/topic labels listed below. Social studies is the topic which is most relevant for teachers looking for lessons on global education. All the GEM sections are listed next to show the project's scope and possible other places where lessons on global education can be found.

Teachers may also search GEM by keyword, grade level, or quality indicator. Keywords are words or phrases that do not appear in the formal index labels, but which the searcher knows to be highly descriptive of the desired content. Grade levels are expressed numerically in GEM—e.g., 6, 7, 8. The determination of a GEM quality indicator is based upon consideration of four factors: organization, appropriateness, clarity, completeness. Each factor is assigned a score on a 1-10 scale (with 10 as the highest score). Every lesson also has an overall quality description—e.g., excellent, above average, good, or average. This feature means that teachers can restrict their searches to only the very best ("excellent") lessons if they wish.

One important future plan for GEM includes linking its lesson plans with state and national curriculum standards, i.e., the standards of a particular national association or state will become searchable elements by which teachers can locate corresponding lesson plans. (For other, extant WWW resources for academic standards, see the section of this chapter on curriculum standards.)

Another option under consideration is the creation of user profiles. A user profile is a record generated by a teacher about his/her professional interests and/or area(s) of practice. If you choose to complete the user profile, then, with each successive login to GEM, the individual profile will prompt the database search engine to seek and deliver only those results that match the characteristics indicated in the profile, making for more efficient searches.

The GEM Format

Arts

Architecture ■ Art history ■ Art therapy ■ Dance ■ Drama/dramatics ■ Fine arts ■ Music ■ Popular culture ■ Theater arts ■ Visual arts

Educational technology

Integrating technology into the classroom ■ Staff inservice ■ Technology planning

Foreign language

Bilingualism ■ Cultural awareness ■ Grammar ■ Listening comprehension ■ Reading ■ Speaking ■ Writing

Health

Aging, death, dying (ageism, factors that delay physiological changes, elderly and nutrition problems, intergenerational programs for school-age kids) ■ Body systems and senses ■ Communicable disease, noninfectious disease, chronic conditions ■ Consumer health (consumer purchases, selecting health care, rights of consumers, quackery) ■ Environmental health (ecology, ecosystem, overpopulation, pollution) ■ Family life (violence, child abuse, family abuse) ■ Human sexuality ■ Mental/emotional health ■ Nutrition (eating disorders, weight education, food labels, food pyramid) ■ Safety (first aid, CPR, accident prevention)

Language arts

Debate ■ Handwriting ■ Journalism ■ Listening ■ Literature ■ Phonics ■ Reading ■ Reading aloud ■ Speech ■ Spelling ■ Storytelling ■ Vocabulary ■ Whole language ■ Writing (composition)

Mathematics

Algebra ■ Applied mathematics ■ Arithmetic ■ Calculus ■ Careers ■ Discrete mathematics ■ Functions ■ Geometry ■ History ■ Instructional issues ■ Measurement ■ Number sense ■ Number theory ■ Patterns ■ Probability ■ Process skills ■ Statistics ■ Technology

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Physical education

Adventure and risk challenge activities • Aquatics • Gymnastics (educational) • Games (educational) • Individual sports • Motor/movement skills • Outdoor education • Rhythms and dance • Skill-related fitness • Team sports

Social studies

Anthropology • Civics • Comparative political systems • Current events/issues • Economics • Geography • Psychology • Sociology • US Constitution • US history • World history

Science

Agriculture • Biological and life sciences • Careers • Earth science • Engineering • General science History • Informal education • Instructional issues • Natural history • Physical sciences • Process skills • Space sciences • Technology

Vocational education

Agricultural education • Allied health occupations education • Business education • Cooperative education • Distributed education • Occupational home economics • School-to-work (education-work relationship) • Tech prep • Technical education • Technology education • Trade and industrial education

How to Use GEM to Find Lesson Plans

This section shows you what you will find when you search GEM. It illustrates a search for a fourth-grade social studies lesson. When you are ready to search the GEM Curriculum Gateway Union Catalog, you can choose to search with the following simple search template:

GEM - Simple Search

Browse Subjects (Coming soon)
Browse Keywords (Coming Soon)

Terms to Search:

1		Search by	Full Text	AND
2		Search by	Full Text	AND
3		Search by	Full Text	AND

Select all grades/educational levels that apply:

☐ Preschool	☐ K	☐ 1	☐ 2	☐ 3	☐ 4	☐ 5
☐ 6	☐ 7	☐ 8	☐ 9	☐ 10	☐ 11	☐ 12

☐ Vocational education ☐ Higher education ☐ Adult/Continuing education

Search | Clear Form

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Assume that you are a 4th-grade teacher who is seeking a lesson plan for social studies. In the above search template, you would type in "social studies" in the Box 1, under "Terms to Search," select "Subject" in the "Search by" box, then select "4" in the "grade levels" table on the bottom of the page:

GEM - Simple Search

Browse Subjects (Coming soon)
Browse Keywords (Coming Soon)

Terms to Search:

1	social studies	Search by:	Subject	AND
2		Search by:	Full Text	AND
3		Search by:	Full Text	AND

Select all grades/educational levels that apply:

☐ Preschool	☐ K	☐ 1	☐ 2	☐ 3	☑ 4	☐ 5
☐ 6	☐ 7	☐ 8	☐ 9	☐ 10	☐ 11	☐ 12

☐ **Vocational education**	☐ **Higher education**	☐ **Adult/Continuing education**

Search | Clear Form

After you click "Search" and verify the selections according to your onscreen message, GEM returns the list that follows on the next page. You then decide to look at the GEM descriptive record for the tenth plan in the list. Click on the link to see the format of the GEM description to decide whether or not this plan is applicable to your need:

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Understanding the Landforms and Climate of North Carolina

Subject: Mathematics

Probability Mathematics Statistics Language Arts Writing Social Studies Geography Science Earth science

Keywords: | Computer skills | North Carolina | Weather | Wilmington (N.C.) | climates | landforms

Grade/Grade Range: 4

Description: Students will locate a city in the three regions of North Carolina, and, in cooperative groups using local newspapers, compare weather conditions over a 5-day period. Coverage: Spatial: North Carolina

Duration: two weeks

URL: Understanding the Landforms and Climate of North Carolina

Format: HTML file Resource

Type: Lesson Plan Date: Creation: 05/17/1997 Placed Online: 02/20/1997

Essential Resources: One two pocket folder for each group | Activity cards Lined paper | Pencils Crayons | Markers Drawing paper | Access to computer and printer North Carolina map | Individual blank North Carolina maps for each student Copies of local newspaper | Pedagogy: Teaching Methods: Brainstorming

Pedagogy: Grouping: Cooperative Learning Publisher: Name: Tried "n" True

Email: gphelps@dpi.state.nc.us

Homepage: http://www.ofps.dpi.state.nc.us/OFPS/tc/TNT/

Author: Name: Broome, Sadie Allran

Affiliation: Department for Exceptional Children Academic Standard: Scheme:North Carolina

Topic: Social Studies Standard:

Competency Goal 4: The learner will assess the significance of physical and cultural characteristics of regions within North Carolina and the regions of which North Carolina is a part.

Benchmark: Explain how regions are defined, and identify regions within North Carolina and regions of which North Carolina is a part.

Academic Standard: Scheme:North Carolina

Topic: Mathematics Standard:

Competency Goal 6: The learner will demonstrate an understanding and use of graphing, probability, and statistics. Benchmark: Collect, organize, and display data from surveys, research, and classroom experiments including data collected over a period of time. Include data from other disciplines such as science, physical education, and social studies.

Academic Standard: Scheme:North Carolina

Topic: English Language Arts Standard: Competency Goal 1

Benchmark: Summarize new information.

Academic Standard: Scheme:North Carolina

Topic: Computer Skills Standard:

Competency Goal 2: The learner will demonstrate knowledge and skills in using computer technology.

Benchmark: Use a word processing program to enter a paragraph into the computer and print it.

If you decide that the plan suits your need, then you can click on an option, "Retrieve Lesson Plan," to download the lesson plan in its entirety for your use.

Other World Wide Web Resources to Support Global Education

Although we recommend GEM as the primary lesson plan resource on the bases of its underlying librarianship principles, and the scope and research that has gone into the project, because the project is so new, many WWW sites are not yet part of the GEM project. Therefore, we describe and recommend a few good currently existing sites next. The first set of sites apply to curriculum standards, an important topic for all instructional materials. The others refer to Merryfield's global education categories.

Curriculum Standards

No contemporary discussion of curriculum design would be complete without attention directed towards the current national movement for the development of academic standards. For teachers who are intent upon aligning their curricula with national and/or state academic standards, we recommend the following WWW resources:

Connections+ Mid-Continent Regional Educational Laboratory (McREL)
http://www.mcrel.org/connect/plus/

The heavy emphasis of Connections+ upon alignment of the lesson plans with state and national curriculum standards, in addition to its restriction to resources created by educators, renders it a highly desirable resource. Top-level subject headings include The Arts; Behavioral/Social Sciences; Civics; Economics; Foreign Language (including Communication and Culture); Geography; Health/PE; History; Language Arts; Mathematics; Multi/Interdisciplinary; and Science. Also available at this site is a searchable, browsable database, "Content Knowledge: A Compendium of Standards and Benchmarks for K-12 Education," for which the WWW address is http://www.mcrel.org/standards-benchmarks/.

Developing Educational Standards Putnam Valley Schools, Putnam Valley, NY
http://putwest.boces.org/Standards.html

This well-organized and multiple-award-winning site offers a comprehensive list of standards and frameworks documents that is arranged by sponsoring organizations, subject areas, and states. Teachers will find especially useful here the list of professional educational organizations, of which many are subject-specific teachers' associations (e.g., National Council of Teachers of English, National Council of Teachers of Mathematics, National Science Teachers Association), that list their K-12 curriculum standards and scope and sequence recommendations.

Goals & Standards [Internet Index]
ERIC Clearinghouse on Assessment and Evaluation (ERIC/AE) http://ericae.net

As the component in the U.S. Department of Education that is responsible for tracking trends and developments in assessment and learning theory, ERIC/AE indexes all known, valuable WWW sites on Goals 2000 and its related academic standards movements at the federal and state levels. Here, teachers can find policy and progress reports about standards-setting efforts across the nation.

Merryfield's Framework for Global Education: The Elements & Corresponding Online Resources

The next set of sites were selected to illustrate global education topics outlined in *Preparing Teachers to teach Global Perspectives: A Handbook for Teacher Educators* (see the description of headings earlier in this chapter). Each general heading corresponds to one or more of the Merryfield categories. Category One, Human Beliefs and Values, does not have its own heading. This heading is the underlying principle for all of the other categories, so it is reflected in all the WWW site recommendations.

Elements 2 & 4: Global Systems and Global History

Lesson Plans and Resources for Social Studies Teachers
Marty Levine, Professor, Secondary Education, California State University-Northridge
http://www.csun.edu/~hcedu013/index.html

The section, Lesson Plans and Teaching Strategies, offers approximately 300 K-12 lesson plans, which comprise a substantial subset of lesson plans generated by The Academy Curriculum Exchange project (Columbia Education Center, Portland, OR). The set of academy lesson plans precedes a set of links to other excellent online economics, history, and geography lesson plans. This site's unique offering is a section, Teaching Strategies, which indicates online resources pertaining to the integration of the Internet into classroom activities as well as general classroom management.

Lesson Plans for Social Studies
Big Sky Telegraph and the Columbia Education Center
gopher://bvsd.k12.co.us:70/11/Educational_Resources/Lesson_Plans/Big%20Sky/social_studies

Big Sky Telegraph and Columbia Education Center are an Internet-based bulletin board service and a teachers' professional education facility, respectively, that both serve as means for western U.S. teachers' curriculum materials exchange. The lesson plans herein are primarily for grades 4-12 (with a few lower grades plans) and offer a good variety for the accommodation of global education objectives. Sample titles include "Intolerence and inequality using literature: *Three Little Pigs* and *Cinderella* (7-12)," "Civil Rights: Does our society accept minorities? (9-12)," "U.S. History: Looking at historical events from different perspectives (9-12)," "Understanding people of different cultures through cultural differences (4-8)," and "Economics activity to understand 'Supply and Demand' (4-7)," inter alia.

Bring History Alive!: A Sourcebook for Teaching World History
National Center for History in the Schools, UCLA http://www.sscnet.ucla.edu/nchs/

This sourcebook offers more than 1,200 classroom activities for teaching world history in grades 5-12. The activities were solicited from experienced classroom teachers, are aligned with the National History Standards, and are arranged by grade level. This sourcebook comprises one half of Bring History Alive!; the other half is a sourcebook for teaching U.S. history.

Encarta Lesson Collection
Microsoft in Education http://encarta.msn.com/schoolhouse/lessons/default.asp

This collection offers teacher-developed lesson plans that incorporate Microsoft Encarta electronic educational products as well as online resources. Although the social science collection is the most obviously pertinent section, global education teachers should not neglect the Language Arts section, which includes coverage of international literature and icons, journalism exercises, and consciousness-raising exercises regarding marketing and propaganda.

Global TeachNet
National Peace Corps Association http://site041011.primehost.com/globaled/

This site reflects the work of returned Peace Corps Volunteers who are devoted to teaching Americans about other cultures vis-a-vis their Peace Corps service. The Global Education Resources section features "Award Winners," a collection of excellent interdisciplinary curriculum models and projects, "Seven Ways to Change the World," which recounts Peace Corps-enacted solutions to problems ranging from dehydration to business finance, newsletters, and links.

National Geographic Online
National Geographic Society http://www.nationalgeographic.com/main.html

National Geographic Society's Geography Education Division offers an "In Your Classroom" section that features K-12 lessons, units, and learning activities that represent the work of educators from around the country. Included in many of the lessons are links to the society's online glossary for definitions of geography-related terms.

Discovery Channel Online
Discovery Learning Channel http://www.discovery.com

Ample opportunities exist here for students to ask questions of Discovery's designated "Subject Expert Masters" and to engage in broader online conversations regarding topics within five subject areas: History, technology, nature, exploration, and science.

Elements 3 & 6: Global Issues and Problems and Awareness of Human Choices

EE LINK - Environmental Education on the Internet
National Consortium for Environmental Education and Training (University of Michigan)
http://nceet.snre.umich.edu/

Teachers are advised to look at the Classroom Resources section of EE Link, which include: Activities (including a section of extensive links to "Collected Activities on Many Topics"), Facts and Data, EE-Link Endangered Species, and Guides and Catalogs. In Guides and Catalogs, teachers are strongly advised to examine the sub-section, Curriculum Directories and Databases. This resource offers links to international, national, regional, and state resources for environmental education programs. This entire site receives our highest recommendation for Global Issues and Awareness of Human Choices because of the excellence of its organization and its comprehensiveness of coverage.

The Environmental Education Network
http://envirolink.org/enviroed/

This self-described Internet-based clearinghouse for environmental education offers two broad initial categories: Environmental Education Resources for Students and Environmental Education Resources for Teachers. Topical areas covered include archeology, earth and planetary science, and geology, with especially interesting links to natural history museums and to simulated expeditions. Also notable are its 1) online Envirolink Library, which links readers to online forums and reports and organizations for the topical areas of air, earth, fire, flora & fauna, and water, and 2) EnviroNews area, featuring a section for daily environmental news updates from around the world and an environmental events calendar.

U.S. Environmental Protection Agency (EPA)
http://www.epa.gov

Three EPA sections (Students and Teachers, Kids, and Concerned Citizens) offer good classroom materials. The Students and Teachers section offers "Teaching Aids," "Facts about the Environment" and Internet links; Kids offers "Fun Things" and "How You Can Help," and Concerned Citizens offers links to sites and reports across a broad array of topics applicable to everyday healthy living.

Energy Conservation Enhancement Project
University of Southwestern Louisiana/Louisiana Department of Natural Resources
http://ecep.usl.edu/ecep/ecep.htm

To impart knowledge of energy conservation and energy efficiency techniques are the explicit objectives of this set of curriculum guides, which are appropriate for middle, secondary, and vocational levels of education.

NatureNet U.S. National Park Service
http://www.aptl.nps.gov/natnet/

Explanations of park management projects and services for the protection and conservation of air, geology, water, and wildlife and plants afford a good overview of ongoing resolutions to environmental threats. Teachers will find the fact sheets, primers, and glossary for each of the above four categories to be particularly useful instructional materials.

Think Global! Thinking Globally, Acting Locally in Schools and Communities
Montana Center for International Visitors
http://www.thinkglobal.org/

The entire orientation of this WWW site is the provision of activities for schools, especially for grades 6-10. Teachers will find lesson plans that address human rights, peacemaking, democracy, and the global environment: The Electronic Passport, a program by which students exchange mail with faraway students; Peace Explorers, a conflict resolution program taught via examination of current world conflicts; 5-H: Hunger, Housing, Health, Habitat, and Human Rights, a collection of class group activities that encompasses such objectives as the development of sensitivity to common human needs and the ability to define human rights; and Peace Leaders, biographical studies of the world's great role models for peacemaking and the protection of human rights. Includes a link to the University of Minnesota's Human Rights Library, a collection of online, relevant, primary source materials.

Choices for the 21st Century Education Project
Thomas J. Watson Jr. Institute for International Studies, Brown University
http://www.brown.edu/Research/Choices/

This site is devoted to the exploration of international issues with special consideration of the proper role of the United States in our changing world. High school teachers are advised to see the section entitled Choices Curricular Materials for excerpts and descriptions of the project's available instructional materials, which are replete with 5- or 3-day lesson plans. (Most appropriate as background material for teachers).

Global Trends
The United Nations CyberSchoolBus
http://www.un.org/Pubs/CyberSchoolBus/special/globo/globtrend/index.html

Students can track recent and historical data pertaining to global trends in Population, Food and Agriculture, Health, Literacy, and Telecommunications via the graphs provided here. Global Trends comprises only a part of this multiple-award-winning United Nations online education project.

U.S. Agency for International Development
http://www.info.usaid.gov/

Although this site does not offer lesson plans per se, it provides global education teachers with excellent primary, current source materials for the following topical areas: Democracy; Population and Health; Economic Growth; Humanitarian Assistance; Environment, and Development Links.

Element 3: Cross-Cultural Understanding/Interaction

United Nations CyberSchoolBus
The United Nations
http://www.un.org/Pubs/CyberSchoolBus/menuteach.htm

The contents of various United Nations' databases are offered here to provide broad overviews of countries to detailed profiles of individual cities in the especially notable Country at a Glance and City Profiles sections. InfoNation allows students to summon and to compare statistical data for up to two countries. A PhotoGallery offers a virtual photographic world tour, and features a virtual tour of the United Nations itself.

Country Studies/Area Handbook Program
Library of Congress
http://lcweb2.loc.gov/frd/cs/cshome.html

Included here as an excellent secondary resource for classroom or homework use, this series of books is prepared by the Federal Research Division of the Library of Congress for the Department of the Army. Each book in the online series deals with "...a particular foreign country, describing and analyzing its political, economic, social, and national security systems and institutions, and examining the interrelationships of those systems and the ways they are shaped by cultural factors." (From the site's introduction.) Country Studies provide students with an excellent online means to study given countries, geography, economic systems, history, and culture. This resource is most appropriate for upper elementary students and teachers.

The World Factbook
U.S. Central Intelligence Agency
http://www.odci.gov/cia/publications/nsolo/wfb-all.htm

For years, this publication has enjoyed the status of being a primary federal documents reference resource in general collections everywhere. Entries for each country that are of special interest to global education teachers include "International Disputes," "Environment—Current Issues," "Environment—International Agreements," "Ethnic Divisions (percentages given)," and "Communications." The country overviews are supplemented by ample maps and appendices, of which some of the topics covered are "International Organizations," including their objectives, and "International Environmental Agreements." This resource is best for upper elementary school students and teachers.

Countries Yahoo! [Internet Index]
http://www.yahoo.com/Regional/Countries/

This well-known Internet indexing service offers an alphabetized list of countries, for which each link leads to a well-organized set of country-specific WWW resources. For example, a teacher or student can select a country name and then view an arrangement of links such as arts, business, cities, education, government, health, libraries, through "Society and Culture" and travel for that country. Each

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of the sites to which the user is led therefore comprises a selection of primary WWW resources for the given country. For example, in each country's "News and Media" section, there are typically links to online newspapers and/or magazines from that country—an interesting way to discern a national viewpoint on a topic and/or to learn its language.

Ethnologue: Languages of the World
Summer Institute of Linguistics, Inc. (Dallas, Texas)
Barbara F. Grimes, Editor http://www.sil.org/ethnologue/

Because this site ties information about language families, individual languages, and dialects to geography, environment, and world events, it is an excellent resource for developing cross-cultural understanding and imparting the fundamentals of human communication. Maps of continents and countries, a classification of "Languages of Special Interest" (e.g., Gypsy languages, Jewish languages), and a country listing of living languages are some of Ethnologue's unique features.

AskAsia Asia Society
http://www.askasia.org

At this site, the first choice for global education teachers likely will be the section, "For Educators—Instructional Resources." This section offers lesson plans, materials (including full-text readings and maps), annotated bibliographies, and a virtual gallery of such online events as a student art showcase and ex-hibitions. Students likely will choose the "Adult Free Zone" to access an activity corner for language and song activities and games, "E-Pals" to befriend a faraway peer, and a "Kids AskAsia" reference service.

Azteca Web Page
Mario Araujo
http://www.azteca.net/aztec/

Although Mexicans, Chicanos, and Mexican Americans comprise the original targeted audience for this site, all students and teachers who would like to pursue information about American peoples will benefit from this page. Here, one can read definitions of Hispanics, Latinos, Mexicans, Chicanos, view images of indigenous Native Americans in dance, and read contemporary, representative literature.

Diversity History/Social Studies Web Site for K-12 Teachers
Dennis Boals
http://www.execpc.com/~dboals/diversit.html

Resources covered are indexed according to the following headings: The Cultural Landscape (rural, urban, suburban), Electronic Communities, Disabilities, Migration and Immigration Sources, Jewish Resources, Asian American, African American, Women Studies, Native American, and Hispanic.

Element 7: Development of Analytical & Evaluative Skills

CThink
Center for Critical Thinking
http://www.sonoma.edu/cthink/

From this homepage, global education teachers can choose the primary and secondary education track to access "Dialogue and Events," an archive of online discussions and announcements of seminars/workshops; "Resources," excellent recommendations, strategies, and lesson plans for the

integration of critical thinking into the K-12 curriculum; and the "Library," a collection of online, full-text articles that examine every aspect of the topic that teachers may need for facilitating the development of their students' higher order thinking skills.

Critical Thinking and Internet Resources Connections
Multi/Inter-disciplinary Mid-Continent Regional Educational Laboratory (MCREL)
http://www.mcrel.org/connect/plus/critical.html

This collection emphasizes (but is not limited to) resources by which students can develop skills for evaluating the validity and/or usefulness of Internet resources.

Just for Fun
U.S. Census Bureau
http://www.census.gov/main/www/fun.html

The Census Bureau has designed especially for young users this introduction both to statistical information and to the tools by which statistics are generated. A clickable map leads users to statistical profiles for states, Congressional districts, and counties.

Element 8: Strategies for Participation and Involvement

Intercultural E-Mail Classroom Connections (IECC)
Saint Olaf College
http://www.stolaf.edu/network/iecc/

The IECC (Intercultural E-Mail Classroom Connections) mailing lists are provided by Saint Olaf College as a free service to help teachers and classes link with partners in other countries and cultures for e-mail classroom pen-pal and project exchanges. The site describes listservs that are divided by educational level or project need and offers a searchable archive of previous postings.

International Visitor Program
United States Information Agency
http://www.usia.gov/education/ivp/usintiv.htm

This federal-level service is a mandate of the 1961 Mutual Educational and Cultural Exchange Act (Fulbright Program). One school district that has exploited the USIA's International Visitor Program is the Montana Center for International Visitors (http://www.thinkglobal.org/center.html), which, in 1996, arranged for visits from more than 100 foreign leaders to local schools.

IRIS — A Global On-line Community of Educators
The Iris Network
http://www.tmn.com/Organizations/Iris/home.html
The explicit mission of the nonprofit organization, Iris, is to create and share classroom projects that exploit communications technology to connect students with other students around the globe. The projects cross subject domains (e.g., language arts, mathematics, social studies); a teacher's subscription to this fee-based network is required for access and use. One project, TeleConnected Classrooms, links students from around the world in a variety of activities.

Other Kinds of Resources

Listservs

Listservs are Internet-facilitated discussion forums for people who are looking for information, or want to share ideas and practices with each other. To discover listservs about topics covered in global education, using one or both of the two main listserv indexes is recommended.

Liszt, The Mailing List Directory http://www.liszt.com/

Liszt allows the user to search the entire database or to choose from one of its subject headings, of which "Education" is one such heading. Under the education heading, one can find in the K-12 section information and subscription information for a list, "hilites," which is sponsored by the Global Schoolnet Foundation. The sections on multicultural and history also would be obvious choices for global education teachers.

Tile.Net http://www.tile.net/

Although not indexed by subject headings, Tile.Net delivers likely listserv links for given keywords, such as the following two, which were found using the keyword "global":

CGSE-L Comparative and Global Studies in Education. You can join this group by sending the message "sub CGSE-L your name" to listserv@listserv.acsu.buffalo.edu

GLSTUD-L Global Studies Assoc. Info. You can join this group by sending the message "sub GLSTUD-L your name" to listserv@uga.cc.uga.edu

Online Reference Service

AskERIC The ERIC Clearinghouse on Information & Technology
http://www.askeric.org, e-mail: askeric@askeric.org

For 31 years, teachers have known ERIC, or, the Educational Resources Information Center, to be a reliably useful database of educational research and curriculum materials. In 1994, ERIC dramatically expanded its role in the provision of access to its database with the creation of AskERIC. AskERIC is a rapid-response, online reference service that is targeted specifically towards teachers; indeed, according to its most recent survey, more than 70 percent of AskERIC's patrons are practitioners (including teachers, school guidance counselors, and principals). In response to practitioners' education-related queries, AskERIC information specialists conduct searches of the ERIC database, the Internet, and other pertinent bibliographic databases, compile the responses which consist of citations, abstracts, pointers to Internet resources, and/or full-texts of pertinent documents, and deliver those reponses via e-mail.

To use AskERIC is to consult a professional librarian with subject expertise in the topical area indicated in your query who will provide a personalized response to and/or personal guidance for your teaching and research needs.

Global education teachers can take advantage of AskERIC when they need assistance with the identification of materials to use in their lesson planning and/or when they require assistance with managing or understanding any aspect of their teaching practice. To use AskERIC, send an electronic mail message with a statement of your need to the following e-mail address: askeric@askeric.org

ORGANIZATIONS PUBLISHING GLOBAL EDUCATION LESSON PLANS

(compiled with the assistance of Agnes Nagy Rado)

The following organizations offer curriculum materials on global education. Many of them now have their own Internet addresses, but they can also be easily reached via fax, phone, or mail. Some of the organizations deal with specific topics or areas of the world. Most of them are in the field of social studies.

African Studies Center, Boston University, 270 Bay State Road., Boston, MA 02215; TEL: 617/353-3673, FAX: 617/353-4975, E-MAIL: buasc@bu.edu; WWW: http://www.bu.edu/AFR. James McCann, Dir. Offers graduate and undergraduate area studies program in several African languages. Emphasis on contemporary developmental problems and policy issues as well as on teaching and research. Has an African Studies Library and publishes a monthly bulletin and extensive list of titles on African affairs including International *Journal of African Historical Studies*. Its outreach program lends a rich array of materials and arranges special institutes, training programs, school visits, and workshop preparations. Provides research associate status to local and international scholars. Offers weekly seminars and special events.

American Association of Teachers of French, AATF- Mailcode 4510, Department of Foreign Languages, Southern Illinois University, Carbondale, IL 62901-4510. Jayne Abrate, Exec. Dir. Professional association of teachers of French; sponsors meetings, student contests, and arranges pen pal exchanges.

American Council on the Teaching of Foreign Languages, Inc. (ACTFL), 6 Executive Plaza, Yonkers, NY 10701; TEL: 914/963-8830, FAX: 914/963-1275. Professional association of foreign language educators to improve the teaching of foreign languages at all levels. Conducts development and oral proficiency workshops, seminars, and other educational programs; holds an annual conference; advises members on developments in legislation, public policy, and education affecting language education. Publishes *Foreign Language Annals, Foreign Language Education Series, Selected Listings of Instructional Materials for Elementary and Secondary School Programs, Instructional Materials for Teaching the Less Commonly Taught Languages*, and a quarterly newsletter.

American Friends Service Committee (AFSC), 1501 Cherry St., Philadelphia, PA 19102; TEL: 215/241-7000, E-MAIL: afscinfo@afsc.org, WWW: http://www.afsc.org. Kara Newell, Exec. Dir. Founded by Quakers in 1917. Internationally staffed, international organization concerned with relieving human suffering and finding new approaches to world peace and social justice through nonviolence. Its programs are multiracial, nondenominational, and international and include development projects, refugee relief, peace education, and community organizing. Sponsors off-the-record seminars around the world to build better international understanding; conducts programs with U.S. committees on the problems of minority groups, such as housing, employment, and denial of legal rights; includes community relations, international and peace education divisions; presents AFSC perspectives to policymakers; seeks to build informed public resistance to militarism, and the military-industrial complex. Publishes *Quaker Service Bulletin*, an annual report, and other program literature and booklets. Received Nobel Peace Prize in 1947.

American Institute for Foreign Study (AIFS), 102 Greenwich Ave., Greenwich, CT 06830; TEL: 203/869-9090 or 1-800/727-2437. Promotes understanding of foreign countries, their languages and cultures among American students and faculty; organizes programs and courses in Australia, Asia, and Europe for junior high through college-level students; includes homestays and cultural programming. Publishes annually academic year abroad–high school homestays and college-level academic year and summer programs.

American Institute of Indian Studies, University of Chicago, Foster Hall, 1130 E. 59th St., Chicago, IL 60637; TEL: 773/702-8638; E-MAIL: aiis@midway.uchicago.edu; WWW: http://kaladarshan.arts.ohio-

state.edu/aiis/aiishomepage.htm. Frederick Asher, President. Educational organization for the promotion of research on and in India. Offers grants to university and college faculty (both India specialists and others), to librarians and to doctoral students for research in India; conducts language and training program in India. Maintains cooperative photographic archives with the University of Pennsylvania South Asia Regional Studies Department.

Americans for Middle East Understanding (AMEU), 475 Riverside Dr., Rm. 245, New York, NY 10115; TEL: 212/870-2053, FAX: 212/870-2050, E-MAIL: ameu@aol.com. John E. Mahoney, Exec. Dir. Fosters better understanding in the United States about Middle East peoples, history, goals, and values as well as an understanding of the forces shaping American policy there; distributes educational material to churches, schools, and libraries; maintains speakers bureau. Publishes Americans for Middle East Understanding–Book Catalog.

American Scandinavian Foundation, Exchange Division. 725 Park Ave., New York, NY 10021; TEL: 212/879-9779, WWW: http://www.amscan.org. Edward Gallagher, President. Nonprofit educational organization promoting educational and cultural exchanges between the United States and the countries of Scandinavia. Provides grants to American graduate students to pursue research or study in Scandinavia in any discipline and to Scandinavian students to study in the United States.

Anti-Defamation League. 823 United Nations Plaza, New York, NY 10017; TEL: 212/885-7951, 1-800/343-5540, WWW: www.adl.org. Develops curriculum materials and consults with schools on educational programs in the fields of human relations, human rights, anti-bias education, multicultural education, Israel and the Middle East, Jews and Judaism, and the problems of Jews as a minority group. Free catalog of materials is available.

Asian American Curriculum Project, Inc. Formerly known as JACP, Inc. And Japanese American Curriculum Project, Inc. 234 Main Street, P.O. Box 1587, San Mateo, CA 94401-0892; TEL: 415/343-9408 or 1-800/874-2242, FAX: 415/343-5711. Florence M. Hongo, Gen. Mgr. Develops, promotes, and disseminates Asian American books and curriculum materials to schools, libraries, and general public. Publishes AACP, Inc. catalog.

Association for Childhood Education International. 17904 Georgia Ave., Ste. 215, Olney, MD 20832; TEL: 301/570-2111 or 1-800/423-3563, FAX: 301/570-2212, E-MAIL: aceied@aol.com, WWW: http://www.udel.edu/bateman/acei. A. Gilson Brown, Exec. Dir. Professional association with international membership concerned with maintaining and increasing the quality of childhood education worldwide; sponsors educational travel and overseas conferences oriented toward international education. Publishes materials on childhood education including several on international and intercultural subjects.

Center for Intercultural Studies in Folklore and Ethnomusicology. University of Texas at Austin, Austin, TX 78712, tel: 512/471-5689, fax: 512/471-6535 or 471-5049, email: kapchan@mail.utexas.edu. Deborah Kapchan, director. Conducts research on folklore, ethnic music, and other areas of narrative and expressive culture with emphasis on theoretical applications; maintains an archive of books, articles, tapes, and other reference and fieldwork materials.

Center for International Education, University of Massachusetts. Hills House S., Amherst, MA 01003; TEL: (413) 545-0465, FAX: 413/545-1263, E-MAIL: CIE@educ.umass.edu. George E. Urch, Professor. Houses The Global Horizons Program, a project for K-12 teachers and school personnel in western Massachusetts, including workshops, summer institutes for teachers, consultation and inservice training for schools developing global education programs, and international resource centers.

Center for International Studies, University of Missouri, St. Louis. 8001 Natural Bridge Rd., St. Louis, MO 63121-4499; TEL: 314/516-5753, FAX: 314/516-6757, WWW: intlstud@umslvma.umsl.edu. Joel Glassman, Dir. Center programs and services of special interest to teachers are undergraduate certificate programs in African, East Asian, European, and Latin American Studies and a graduate certificate in International Studies; geographic education conferences; international studies teacher resource library, free newsletter. Contact Katherine Cochrane, TEL: 314/516-5801.

Center for Teaching about China, U.S.-China Peoples Friendship Association. 1214 W. Schwartz, Carbondale, IL 62901; TEL: 618/549-1555, FAX: 618/549-9766, E-MAIL: trescott@midwest.net. Kathleen Trescott, Dir. Develops and disseminates teaching materials for introducing China into the curriculum; serves as consulting and information clearinghouse; conducts in-service workshops; arranges teacher tours to China and handles subscriptions to magazines from China. Maintains library of materials on China, the list of which is found in China in the Classroom Resource Catalog.

Council on International Educational Exchange (CIEE). International Administrative Center, 205 E. 42nd St., New York, NY 10017, tel: 212/822-2600, fax: 212/822-2699. Stevan Trooboff, president/CEO. Large, nonprofit educational exchange organization. Operates study programs abroad for undergraduate and graduate students, secondary exchanges linking U.S. schools with schools abroad; programs for professional and other adult groups, international voluntary workcamp exchanges and work exchange programs. Sponsors youth exchange programs and issues the International Student Identity Card, which provides students with discounts. Serves as a national clearinghouse for information on overseas opportunities of the U.S. educational community; provides information to those from other countries on U.S. opportunities; fact sheets on financial aid, homestays, work, study and travel abroad. Publishes *Student Travel Magazine*, *Journal of Studies in International Education*.

Council on International and Public Affairs. 777 United Nations Plaza, Ste. 3C, New York, NY 10017; TEL & FAX: 1-800/316-APEX. Publishes books providing analyses of and new approaches to significant economic, social, and political issues in the United States, other industrialized countries and the Third World with a special focus on economic and social justice, human rights, and the impact of technology on contemporary society; distributes publications of the Center for International Training and Education, including the CITE World Cultures series and Policy Studies Associates.

Institute of International Education (IIE), 809 United Nations Plaza, New York, NY 10017; TEL: 212/883-8200, FAX: 212/984-5452. Major nonprofit service organization and clearinghouse for postsecondary educational exchange in the arts. Administers Fulbright and other grant programs for U.S. and foreign students; places foreign students in English language and orientation programs; provides administrative support to personnel in technical cooperative projects; provides purchasing services to foreign educational and research organizations; provides professional training and/or consultation services in educational exchange administration. Publishes materials on aspects of international educational exchange: *Basic Facts on Study Abroad*, *Fulbright and Other Grants for Study Abroad*, *Academic Year Abroad*, and *Vacation Study Abroad* as well as guides to U.S. study for foreign nationals: English language and orientation programs in the United States and *Open Doors* (facts and figures on foreign students in the United States and U.S. study abroad students).

International Association of Educators for World Peace. PO Box 3282, Huntsville, AL 35810; TEL: 205/534-5501, FAX: 205/536-1018, E-MAIL: mercieca@hiwaay.net. Charles Mercieca, Exec.VP. Association that promotes world peace, social progress, and international communication through education and personal contact. Sponsors meetings, seminars, and workshops, including world congresses and regional and national meetings. Publishes a newsletter; two journals, *Peace Progress* and *Peace Education*; and a newspaper, *UN News*.

Japan Society. 333 E. 47th St., New York, NY 10017; TEL: 212/832-1155. Organizes cultural, educational, and public affairs programs on Japan and the U.S.-Japan relationship. Sponsors conferences, meetings, lectures, and exchanges on economic, political, cultural, and societal topics. Presents Japanese films and exhibitions of Japanese art and performances of Japanese music, dance, and drama. Serves as clearinghouse for information about films on Japan; sells Japanese films and educational videos with teaching guides. Offers Japanese language courses for Americans and English courses for Japanese. Publishes a monthly newsletter about major Japan-oriented events around the country.

Middle East Institute. 1761 N St. NW, Washington, DC 20036; TEL: 202/785-1141, FAX: 202/331-8861, E-MAIL: mei@mideasti.org, WWW: http:// www.mideasti.org. Amb. Roscoe S. Suddarth, President. Nonprofit educational organization concerned with fostering U.S. understanding of the Middle East. Sponsors public meetings, conferences, lectures, and cultural events; maintains library; offers courses in Arabic, Hebrew, Persian, and Turkish; Publishes *The Middle East Journal*, books, videos, and audios.

National Catholic Educational Association. 1077 30th St., NW, Ste. 100, Washington, DC 20007; TEL: 202/337-6232, FAX: 202/333-6706, E-MAIL: nceapres@ncea.org. Leonard De Fiore. Membership organization for Catholic educators. Offers consulting, inservice workshops, teaching materials, and assistance in curriculum development for the implementation of school and parish programs in peace and social justice based on the teachings of the Catholic Church.

National Council of Teachers of English (NCTE). 1111 W. Kenyon Road, Urbana, IL, 61801; TEL: 217/328-3870, FAX: 217/328-0977, WWW: http://www.ncte.org. Faith Schullstrom, Exec. Dir. NCTE promotes English-teaching efforts in different parts of the world.

National Foundation for the Improvement of Education. 1201 16th St., NW, Washington, DC 20036; TEL: 202/822-7840 or 202/822-7803, FAX: 202/822-7779, E-MAIL: rmilner@nea.org. NFIE's Leadership Grants provide public school teachers, education support personnel, and higher education faculty and staff with support to participate in activities that deepen their content knowledge and improve their teaching skills. Professional development activities must focus on the needs of the student population and subsequently enable the participants to provide collegial leadership in their schools or institutions to improve teaching and learning. As many as fifty grants of up to $1,000 will be awarded each year.

National 4-H Council, 4-H International Programs. 7100 Connecticut Ave., NW, Chevy Chase, MD 20815; TEL: 301/961-2869, FAX: 301/931-2894. Nonprofit educational organization. Coordinates short- and long-term international exchange and training programs for 4-H young people including cross-cultural educational activities and a host family program in the United States. Coordinates global awareness, development education, and international exchange programs for young people, volunteers, and 4-H staff members; provides intercultural communication training and resources for volunteers, staff, program participants, and host families.

People to People International. 501 E. Armour Blvd., Kansas City, MO 64109; TEL: 816/531-4701, FAX: 816/561-7502. Nonprofit educational and cultural exchange organization. Promotes exchanges between people of the United States and other countries through high school, collegiate, and adult professional travel programs; hosts international visitors and has a letter exchange program and a "Meeting the Americans" program; maintains chapters throughout the United States and internationally.

Simulation Training Systems, Inc. Box 910, Del Mar, CA 92014; TEL: 619/755-0272 or 1-800/942-2900, E-MAIL: sts@cts.com, WWW: http://www.stsintl.com/. Produces simulation games for training and educational purposes for elementary schools (Rafa Rafa), secondary schools, college levels and adult groups.

including Starpower and Bafa Bafa, a simulation of cross-cultural experience. Its catalog includes articles on the theory and use of simulation games.

Sister Cities International. 20 S. Payne St., Alexandria, VA 22314; Tel: 703/836-3535. Promotes exchange between U.S. and foreign cities. Advises U.S. member cities on activities and resources for exchanges with their sister cities abroad; administers technical assistance program under which specialists and technicians may be sent on short-term visits as advisers to developing countries; organizes national youth program, which involves young people in Sister Cities programs, leadership activities, and community service. Publishes handbooks, guides, and periodicals, *Sister Cities by State and County*.

Social Studies Development Center (SSDC), Indiana University. 2805 E. 10th St., Bloomington, IN 47408-2698; TEL: 812/335-3838. Center for promotion of research, programs, and materials development in social studies education, especially oriented toward global studies. Develops global education materials, such as Lessons from Africa, Resources for Teaching about Japan, etc. Analyzes textbooks for their accuracy; serves as a resource for Indiana and Midwest educators, houses Curriculum Resource Center and headquarters for the Indiana Council for the Social Studies. Administers National Clearinghouse for United States-Japan Studies and the ERIC Clearinghouse for Social Studies/Social Science Education with an extensive collection of materials on global and international education including Resources in Education on microfiche. Develops free reference sheets on specific topics; conducts customized computer searches and sells previously conducted researches. Publishes a free newsletter, ERIC Digests, and resource packets with annotated lists of materials for teachers and curriculum specialists, such as "Teaching about East Asia," "Global Resources," and "Teaching about Western Europe."

Teaching International Relations Program. University of Southern California, School of International Relations, VKC 330, 3518 Trousdale Parkway, Los Angeles, CA 90089-0043; TEL: 213/740-7794, FAX: 213/742-0281, E-MAIL: lamy@bcf.usc.edu. Steven Lamy, Dir. Local, regional, national and international outreach education program of the USC School of International Relations; GR. 8-12, JC and college/university inservice workshops, curriculum development workshops, new "Teaching Global Issues" program.

World Bank Educational Materials, World Bank Publications Department. Mailing address: PO Box 7247-8614, Philadelphia, PA 19170-8619; TEL: 703/661-1580, FAX: 703/661-1501, E-MAIL: books@worldbank.org. Dirk Kochler, Publisher, Publications Department. Publishes instructional materials on world development including The Development Data Book (which presents statistics in maps, tables and has a teaching guide); a series of posters, as well as the World Development Report and World Bank Atlas, annuals providing the most recent statistics on social and economic indicators of development.

World Learning Inc. Kipling Rd., Brattleboro, VT 05301-0676; TEL: 802/257-7751. Judy H. Mello, President. Large, nonprofit educational exchange organization conducting programs for U.S. students and adults overseas and for non-Americans in the United States.

World Religions Curriculum Development Center. 6425 W. 33rd St., St. Louis Park, MN 55426; TEL: 612/928-6733, FAX: 612/928-6020. Lee Smith, Co-Dir; Wes Bodin, Co-Dir. School curriculum development organization. Develops and distributes high school social studies programs about the religious traditions of the United States and the world, in particular "Religion in Human Culture" (a six-unit series of printed and audiovisual materials on the Buddhist, Hindu, Islamic, Jewish, and Christian traditions with a reader, teachers' guide, filmstrip, blackline masters, and supporting information and activities.). Assists schools in adopting and implementing the program through the National Diffusion Network, which provides for teacher training and shared costs. Contact the center for information on curriculum materials or assistance.

World Without War Council, Inc. 1730 Martin Luther King, Jr. Way, Berkeley, CA 94709; TEL: 510/845-1992; FAX: 510/845-5721. Robert Pickus, President. Nonprofit educational organization. Conducts research on foreign policy and peace issues; consults with other organizations in developing their peace, freedom, and security programs; establishes model coordinating centers for regions of the country; conducts conferences, seminars, and offers leadership training fellowships; maintains an overview of intellectual and organizational currents in the American nongovernmental world; catalyzes new programs with religious, philanthropic and peace and world affairs nongovernmental organizations; maintains research files on the work of American peace and world affairs organizations. Has a 40-year record of work in precollegiate international and global education, including consulting with the National Catholic Education Association and helping form Aegis (Alliance for Education in Global and International Studies), a precollegiate curriculum and teacher training coordination center. Publishes materials linking peace and freedom goals in problems of extending democracy, improving international and transnational organizations pursuing cooperative solutions to world problems, and building alternatives to war in the resolution of conflict.

About the Editors

Elaine Jarchow is dean of the College of Education at Texas Tech University. She holds degrees from Ohio University and Kent State University. Her major research area is international education, specifically curriculum decision making in emerging democracies and cultural awareness in international student teaching and faculty exchange settings. She has served as a consultant in China, Thailand, Egypt, Ghana, New Zealand, Australia, Mexico, Belize, Poland, and Honduras. She is the author of more than 50 manuscripts, more than 70 conference presentations, and 18 funded grants. She chaired the American Association of Colleges for Teacher Education's Committee on International Education and is a member of the Association of Teacher Educators' International Affairs Committee, Global Education Task Force, and Publications Committee. She is a member of the International Council on Education for Teaching's Board of Directors.

Ronald G. Midkiff is dean of international education at Carson-Newman College in Jefferson City, Tennessee. He has also been a high school English teacher, Director of a Linguistics Research and Demonstration Center, and a dean of teacher education during his 40-year professional career. His wife, Nancy, has been a first grade teacher for 38 years. Midkiff also teaches graduate courses in Teaching English as a Second Language, and he and his wife have taught in Japan and China.

Sarah Pickert is chair of education at the Catholic University of America, where she teaches courses in foundations of American education, international and multicultural education, and human growth and development. She served on the Global and International Teacher Education Committee for the American Association of Colleges for Teacher Education. She has been a visiting scholar at Sophia University in Tokyo, Japan, a fellow at the American Council on Education (1986-1987), and a research fellow at the National Intercultural Education Leadership Institute (1993). Her books include *Preparing for a Global Community: Achieving an International Perspective in Higher Education*, for the ERIC Clearinghouse on Higher Education, and *Internationalizing the Undergraduate Curriculum: A Handbook for Campus Leaders* (coauthored with Barbara Turlington), for the American Council on Education. Her particular interests include comparing the study of global and international education cross-nationally, researching international education systems, teaching about other cultures, evaluating cultural education programs, and studying the impact of technology on global education.

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